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# The Standard Vacation Bible School Courses

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## JUNIOR--FIRST YEAR

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Bible Stories by MARGARET WHITE EGGLESTON

Recreational Chapter by CINCINNATI COMMUNITY SERVICE:  
WILL R. REEVES, *Executive Secretary*, CHARLES J. BIRT, *Recreational Director*.

Course by LYDIA CRUTCHFIELD PERIN

Edited by FLORENCE M. WATERMAN



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*The Standard Publishing Company*  
Cincinnati, Ohio



**Equipment for The Standard  
Vacation Bible School Courses**

**First Year**

This is the *Junior* textbook for the first year of the Standard Graded Courses for Vacation Bible Schools. The entire First Year Equipment consists of:

1. One *Kindergarten* textbook, complete in detail, and one package of large, colored pictures—a picture for each Bible-story program.

2. One *Primary* textbook, complete in detail.

One package of large, colored pictures.

One package of sand table and poster cut-outs illustrating each program.

One Primary Mounting Book and one set of cut-out sheets.\*

3. One *Junior* textbook, complete in detail.

One package of large, colored pictures illustrating the programs.

One package of sand-table and poster cut-outs illustrating the programs.

One set of small, colored pictures for decorating the note-books.\*

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\*There should be a set for each pupil. Only one set is included in a sample outfit.



## Editor's Foreword

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Since the mind of the Bible-school public, and the mind of that portion of the educational public that is devotedly Christian, have been applying themselves to the work of improving the methods of training the community's children, it has been increasingly apparent that much valuable time goes to waste during the summer vacation. Many of the world's leading educators contend that three months is too great a vacation gap anyway.

Simultaneously, several ministers and leaders in the Bible-school work of different communities began testing the plan of putting on a short vacation school designed to neutralize the summer idleness of millions of children and billions of dollars worth of church buildings, focus the training of the regular Bible school, secure the attendance of many children not in touch with any religious training, and to so relate Bible stories and truths to everyday child-life and interest as to make a five-weeks' course of delightful and intensely profitable learning.

In these schools the children find in addition to instruction needed, recreation that is purposeful and soul-unfolding. Mothers rejoice in the pleasure, the discipline, the practical knowledge, the Bible instruction the children receive and in freedom from worry concerning their children's whereabouts and safety during the busy hours of the forenoon.

We take some pride in the fact that the course of which this book is a part, is the only one in which *all* the instructional work for *each* teacher is at hand in *one* volume.

Another distinctive feature is the emphasis placed upon the Bible. Our course contemplates not simply a school, but a *Bible* School. The Bible is the heart of the course. All other features co-ordinate with it.

E. W. THORNTON,  
EDWIN R. ERRETT,  
JAMES DE FOREST MURCH,  
FLORENCE M. WATERMAN.



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## ANSWERING YOUR QUESTIONS.

### 1. *What is a Vacation Bible School?*

It is a summer school whose text-book is the Bible, whose purpose is to bring children to know and love their heavenly Father and Jesus Christ our Lord and to act as God's children. It supplements the Sunday School and reaches unreached children.

### 2. *Where does it meet?*

In any place where children may be gathered together for instruction. A church is preferable. Settlements, empty stores, public-school buildings, orphanages—all have been used.

### 3. *When does it meet?*

Usually from 9:00 a. m. to 11:30 a. m. for five weeks (sometimes only four) during the summer vacation, beginning the first Monday after the Fourth of July.

### 4. *How is the school started?*

Often by the efforts of one person. Those interested form an Administrative Committee who are responsible for the budget, teachers, teachers' training, curriculum, equipment, advertising and continuation work. A school may be held by a single church, by all the churches of a community, by a settlement house, etc.

### 5. *What is the cost of a school and how is the money raised?*

The cost will vary according to local conditions. If you can secure all volunteer teachers, it may be kept as low as 1c per child per day or \$25.00 for 100 children for a term. If all the teachers are paid it will run as high as \$150.00 for 100 children, or 6c per child per day.

This money is raised in various ways. One school with volunteer teachers charged a tuition fee of 25c a week (distinct from the offering) which covered all expenses. Another raised the money among the men of the church, asking 50 of them for a dollar apiece. A third borrowed money to run on and then at the close of the school had a sale of handwork which paid expenses. When a large sum must be raised, it is done through private subscriptions, by asking various organizations, mothers' clubs, ladies' aids, men's classes, etc., to contribute. Or, expenses may be paid out of the regular budget of the church.

### 6. *How is the school organized?*

This depends largely on the number of children, equipment and funds.

The school should be graded into three groups: the Kindergarten group (children four and five); the Primary group (children six, seven and eight); the Junior group (children nine and over).

This would require three teachers\*, one for each group and if each group is small (under 15) and it is absolutely necessary, three teachers may handle a school—but because the work of the boys and of the girls (except in the Kindergarten) is so different during the handwork period, it is desirable to enlist two other teachers, one for the Primary and one for the Junior group whose chief duty will be to take charge of either the boys\*\* or girls during that period. In addition, these two teachers may act as assistants during the entire session, taking care of records and materials, playing the piano, if possible, and putting themselves in the attitude of understudies to the teacher. Under this arrangement five teachers are required. If the groups are large, more teachers are needed.

### 7. *Where are the teachers secured and how are they paid?*

They may be the minister and his assistants, Sunday school teachers, public school teachers, students from colleges. Whether they are paid and how much, is governed by local conditions. Salaries ranging from nothing to \$150.00 have been paid.

### 8. *How are the teachers trained?*

When possible, an institute should be held, if only for one day. (Better still, for three or five days.) At this institute, each period may be studied, explained and prepared for. Someone may demonstrate how to conduct each period of a session—the music period, the Bible story period, the habit talk period; someone else may demonstrate how to use the sand table and how to make posters and how to handle cut-out work. Models of the handwork may be made.

However, if you study the text-book of the group to which you are assigned, you will have no difficulty, for everything is so arranged as to give you a minimum of work. Neither the institute nor the text-book will make you a trained teacher, but they will enable you to successfully conduct a group.

### 9. *What is the program of such a school?*

The program for the Junior group consists of nine periods (see page 3).

### 10. *What equipment is necessary to a Vacation Bible School?*

Schools have been conducted in one room with only half as many chairs as children and with the room so crowded that one little boy said, "We can only move up and down". However, to do the best

\*One teacher should act as principal or supervisor.

\*\*If you can secure a man for the boys' handwork, even if he can come for only the one period, the work is more dignified. He can also organize special recreation for the boys.



work, equipment is needed. If at all possible, there should be:

- a A separate room for each group.
- b Some place (preferably out of doors) where the children can play.
- c Literature: The Kindergarten course consists of:
  - Kindergarten text-book.
  - A package of large colored pictures illustrating each program.
  - The Primary course consists of:
    - Primary text-book.
    - A package of large colored pictures illustrating each program.
    - A package of sand-table and poster cut-outs illustrating each program.
    - The Primary cut-out mounting-book and sheets (One book and set of sheets for each pupil.)
  - The Junior course consists of:
    - Junior text-book;
    - A package of large colored pictures illustrating each lesson.
    - A package of sand table and poster cut-outs for illustrating each lesson.
    - A set of small colored pictures for decorating the notebooks.
- d Enrollment and attendance cards and report blanks.
- e American flag.
- f Bibles.
- g A Sunday school flag (made by two Junior girls the first week).
- h Wall paper for the background of posters (get samples free from your wall paper dealers).
- i Good moist library paste.
- j Pins and fasteners.
- k Plasticine\* or clay.
- l Crayons and blunt scissors for each child.
- m Materials for the handwork (see page 6).
- n Sand Tables.
- o Paper for notebooks and covers.

#### 11. *How is order maintained?*

In general, by giving no opportunity for disorder. Keep the children out of the class room until time to begin. Have them march in quietly to music. Signals (chords on the piano, etc.) in place of shouting. A program carefully prepared and promptly executed will keep the children too busy for mischief. The spirit of the school—reverent, happy, friendly and helpful—will make disorder al-

most impossible. If given the cue, a majority of the pupils will resent the disorder of an occasional pupil and will aid in maintaining order by showing disapproval.

#### 12. *What special things are done on opening day?*

Don't spend your first day in preparation or in routine things, but follow the regular program as closely as possible. We cannot too strongly urge you to be prepared *before* the first day, so that you can execute your program in an interesting way. Remember, *first impressions!* It is quite essential to start the handwork the very first day, so that the children will talk about it as they go home and will want to return to complete it. The only departure from the regular program should be in some few explanations of what you expect to do and the registering of the pupils, which is best done the last thing after the handwork period, or just before the games. Be sure to announce your special program for Friday. Make it either quite definite, or tell them that it is a surprise.

#### 13. *What special things are done on closing day?*

A service showing something of what the school did from day to day is appropriate. Have some child tell a Bible story and let the group dramatize it. (See pages 37 and 86.) Have an exhibit of a group working out a story on the sand table. Much of the poster work and handwork should be kept until the end of the term for the exhibit, then given out.

#### 14. *What are the special Friday programs?\**

They are special features provided for the purpose of maintaining interest over Saturday and Sunday. They should not interfere with the Bible story, but should take the place of the games and handwork periods.

#### 15. *Is an offering taken?*

Yes, a voluntary offering for missions.

#### 16. *Do the children pay for the materials they use?*

Whenever possible. However, in mission schools, the materials must be furnished.

#### 17. *What forms of continuation work are desirable?*

Out of a Vacation Bible School may naturally develop a week-day school of religion, boys' clubs, girls' clubs, story-telling clubs, Boy Scouts, and new Sunday-school classes. The children will often suggest what they would like. The week-day school of religion is the best type of continuation work.

\*Plasticine—A prepared material excellent for modeling.

\*See page 114.

## CONDUCTING THE SESSION.

For the Junior group each session will be divided into nine periods:

9:00 WORSHIP:	9:40 BIBLE STORY.
9:10 BIBLE DRILL.	10:00 BIBLE EXPRESSONAL
9:15 BIBLE MEMORY.	10:30 RECREATIONAL.
9:25 MUSIC.	10:50 HANDWORK.
	11:20 CLOSING.

**Opening the School** The doors should be opened at 8:55 A. M., the children march\* in quietly and take their seats. The playing of quiet music marks the beginning of the Worship Period. The rising chords should be sufficient signal to the children.

**Worship Period** One program has been planned for this period to be used every day, varying it only by a change of hymns and scripture readings. This is done in order that the children may be perfectly at home here and going beyond forms be able to worship. No new songs should be taught during this period, no announcements made, and those arriving late should stand quietly at the door until the offering march is played, then march to their seats.

The offering should be used for missionary purposes. It may be given through the regular boards of your church, added to the Sunday School's offering, sent to a mission school, or used to found new Vacation Bible Schools.

It is a voluntary offering made by the children themselves and it should be money they have earned or saved, not money that they have just "asked mother for". It should be preceded by verses on giving and followed by a brief offertory prayer. (See daily programs.)

**Bible Drill Period** It is in the Junior period that children should master the mechanics of Bible study, in order that the Bible may be a "used book", a tool with which they can work all their lives.

In the Junior course for the first year this drill period will be devoted to learning the books of the Bible and something of the content of each book. To have the children look up references, both in the Memory Work and Bible Expressional Periods motivates the work of the drill period and shows the children how the knowledge they acquire there can be of practical use. Each child should have and use his own Bible.

**Bible Memory Period** The passages selected are five of those that every Junior should learn:

Psalm 23 (Review).

Mark 12:30-31 (The Great Commandments).

1. Cor. 13 (Hymn of Love).

Ex. 20:1-17 (The Ten Commandments).

Psalm 24.

Each child should be taught where to find these passages in the Bible. The Junior love of excelling should be used to maintain the interest by contests between classes; between boys and girls, etc.

**Music Period** This is the time to teach the hymns that are to be used in the Worship Period and closing services. The program suggested is a very full one. It may be better to omit part of it and do what is done thoroughly. The hymns should be memorized. The children will do this easily and will have at the end of the term a lasting heritage of worthwhile songs that no one can ever take away from them. The hymns to be taught should be read to the children and their meaning explained. If any special story belongs to the hymn it should be told.\* Then the verses to be taught should be read over carefully and the meaning of the words made clear. The leader should sing a line at a time and have it repeated by the children. After the verse has been sung by lines it should be repeated as a whole.

**Bible Story Period** The Bible stories\*\* in this Junior book are part of a three-year course which will present the "Epic of Israel".

First year: "How God Made a Nation";

Second year: "How that Nation Served God and Sought a King";

Third year: "The Coming of the King";

The stories are written by Margaret White Eggleston, and are ready for telling without the use of any additional material. The Bible references should be read carefully. The lives of the men of Israel are told from the point of view of their service to the nation.

The teacher's aim is three-fold: First, to show the children how the purpose of God shaped the history of His people and was fulfilled in the coming of Christ; second, how the men and women whom God loved were those who served their nation and

\*"Hymn Stories for Children," by Margaret White Eggleston, one of the authors of this work, contains many such stories.

\*\*From the publishers of this book you can secure a set of twenty-five large, colored pictures, illustrating these stories.

\*See page 123 for music for march.



kept His law; third, that the true way to greatness today is to keep His law which is, "To love the Lord thy God and thy neighbor as thyself".

Bible stories are such wonderful stories that it will be a worthwhile accomplishment to make of yourself a good Bible story teller.

The following are a few simple principles which will help to make you a good story teller:

*The one rule is to be infinitely varied, to interest, to disappoint to surprise, yet still to gratify. To be ever changing, as it were, the stitch, yet still to give the effect of an ingenious neatness.—Stevenson.*

1. If the teller, for once, finds herself thinking that her work is trivial, inconsequential, she will get trivial, inconsequential results. ~~Magnify and glorify your work.~~ You will get magnificently glorious results for the Master.

2. Appreciate the story. Get into the spirit of it. You can thus communicate the story plus your own appreciation of it.

3. Have the air of having something interesting to tell. This "air" need not be assumed. You really have something interesting to tell. *The story of the centuries is yours to give to the children.*

4. Be leisurely, without dragging the story.

5. Use words within the experience of your audience.

6. Use many comparisons.

7. Use direct discourse. It is much more forceful than indirect.

8. Change the pace of your sentences according to the mood of the story to avoid dead monotony. Speak rapidly, then slowly, then with moderate speed.

9. Have occasional pauses in the story, to allow the children to catch up with you.

10. Change the pitch of your voice to suit the kind of sentence you utter. If the eyes are the "windows of the soul", the voice is its musical instrument.

11. Prepare for each time you tell a story, no matter how well you think you know it.

12. Use gestures sparingly—not at all unless they are perfectly natural to you.

13. Use rhythmic phrases, and let the same phrases recur in the story.

14. Show pictures before or after.

15. If explanations are absolutely necessary, make them before the story, or so weave them into the body that they will not retard the plot

16. Visualize the story and make your audience see it with you.

17. If attacked by stage-fright, center your attention until you can control the situation on some one individual who is responsive.

18. Whether or not to memorize the story will depend on the individual and on the story. Generally speaking, do not memorize the entire story. Often it is well to memorize the first and last sentences and certain phrases which the Bible text has made classic, or which have been particularly well expressed in the writings of literary geniuses. However, occasionally you will find a story so well written that any change would mar its beauty. You will then want to memorize it exactly and preserve its beauty.

19. Have a definite aim. Make the children love, serve, become willing givers, cheerful helpers.

20. Finally, and most important of all, develop yourself into a rich dynamic personality. This can be done by loving and doing the good; by thinking, reading and associating with worth-while things, books and people; by the cultivation of a happy disposition. If you are in a mood of depression, or are out of harmony with the world, practice a bit of self-electrification—that is, by direct exercise of the will, overcome your negative mood by substituting an alert, positive one.

<b>Bible* Expressional Period</b>	The purpose and plan of this period is to enable the children to re-live the Bible story, by giving their own version of it in some illustrative way such as: Note Books, Map Work, Sand Table Work, Poster Making, Dramatization, Bible Games and Puzzles, Real Acts of Service, Illustration of Songs and Memory Work.
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**Note Books.**—This is the form of work that every school can use, but it does not appeal to all children, so should be used with caution as some pupils will stay away if forced to do it. The work should be done on single sheets of loose-leaf notebook paper and bound during the last week in covers of the children's own designing. Secure the set of twenty-five small pictures to illustrate the stories.\* The program for each day contains suggestions for this work. If your children are nine and ten years old, write on the blackboard what is to be written in the note-books and then let them copy it.

**Map Work.**—Some map work should be done, no matter what other Expressional work you do, as maps add much to the Juniors conception of the story. Specific suggestions will be found in Expressional Periods where maps are used.

\*From the publishers of this book, if you do not already have them, secure: Sand table and poster sheets (complete material for either a sand table or poster for each story in the course); Pictures for note-books (a set of twenty-five pictures to be used to illustrate the note-books.)



**Sand Table and Poster Work.\***—Juniors especially enjoy picture making. As stated on page 4 you can secure from the publishers of this book a package of sand table and poster sheets which contains complete material for either a sand table picture or a poster for each story. Suggestions for their use will be found in each Expressional Period. The sand table may also be used for the making of relief maps.

**Dramatization.**—All stories cannot be dramatized and some Junior children cannot do this type of work. The general method to be followed is:

Talk the story over in the class;

Divide it into scenes;

List the characters;

Choose the verses in the Bible that can be memorized and used;

Decide what else the people might have said;

Assign your characters and act the story. A good dramatization makes an excellent closing day feature. Several days might be devoted to developing some one story and it could be given as the Junior contribution toward the closing day program. The story of Joseph (Page 38) and the story of Ruth (Page 86) are fully worked out. Costumes may be improvised out of couch covers, strips of calico, old curtains, etc.

**Bible Games and Puzzles.**—These can be used for entire periods or to occupy the children who work rapidly and finish before the group is done.

1. Make jigsaw puzzles by pasting a picture on heavy cardboard and cutting it up into irregularly shaped pieces. Keep in envelopes. Putting these together will provide occupation at any time. The pictures may also be mounted on wood  $\frac{1}{4}$  inch thick and cut up with a scroll saw.

2. Prepare maps as above and cut them out on natural divisions.

3. Divide the children into sides and let one side act out a story for the others to guess. This is really Bible Charades.

4. Give the children pieces of paper and pencil. Let the teacher choose a character and the children write a list of words that tell the story:

**Abraham—Ur.**

Forsakes Idols.

Called of God.

Haran.

Canaan, etc.

This may be made a group exercise. The children in turn write one word of the list on the board; or one child writes until he makes a mistake. Then the child who can correct the mistake continues.

**Models.**—The making of models illustrative of Oriental life, (David's sling, the tabernacle, etc.) fascinates Juniors. See expressional periods for specific suggestion.

**Illustrated Hymns and Memory Work.**—Several of the hymns and memory passages taught can be illustrated by the children. One group might study the hymn or memory verses the week before they are taught and have a poster ready to use in introducing the new work.

Because for expressional work the best results can be obtained with small groups, the children should be divided during the Expressional Period so that not more than ten are working together. These same divisions will be found convenient for the Handwork Period. Each group should have a table on which to work.

The child's interest in this work depends on the teacher's knowledge and interest\*. It is important that each day's work be planned carefully, and that the materials be ready for the children to use.

By questions and conversation, (such as is suggested in the description of the notebook work for each day) the teachers may touch the lives of the children and make plain the application of the Bible stories to every day living.

Various types of work are suggested in the program for each day so that there will be something to do in the poorly equipped schools as well as in those whose equipment is complete. Select the type of work you can do. Vary your program as much as possible.

**Recreational Period** The Recreational Period gives opportunity for the expression of the truths that the children are learning in the Vacation Bible School. Play is a serious business to Junior and Primary children and their attitude toward play and the play group foreshadows their attitude toward life.

When we are teaching our children "to play the game" we are forming right attitudes and habits that will carry over into the business of living. Self-control, honesty, courtesy, obedience to law, courage (it takes real courage for the timid child to risk being caught), co-operation, initiative, are some of the play-ground virtues.

Their development should be the teacher's aim. The children's aim is to have a good time and to learn to play together. Choose games suitable to

\*The construction of sand tables is suggested as hand work for the Junior boys during the first week. For full directions see page 15.

\*For list of books see page 122.



your play space. The games are graded. On rainy days the period may be used for rhythmic or stunt calisthenics or for telling humorous stories.\*

Know the rules of the game before the children start to play. Rules should be strictly enforced. Every child should play. Even if one game is so popular that the children wish to play it all the time, others should be taught and played occasionally to prevent monotony.

**Handwork Period** Because Junior boys and girls are interested in such different things it is wise to divide the groups for the handwork period. Small groups as suggested for the Bible Expressional Period are best for the Hand Work Period as well.

The work can be correlated with the Bible stories as suggested in the various daily handwork periods.

The teacher should make a complete set of handwork models before the school begins. The materials suggested are inexpensive and easily secured. Sometimes the children pay for the materials, sometimes they can be brought from home. Articles should be kept at the school after they are finished for use in the exhibit on the closing day.

**First two weeks gifts are for the children of some selected institution or for the school.**

**Girls:**

Dress dolls in costumes such as were worn in Old Testament times;  
A Princess doll and a baby doll;  
Christian flag;  
Posters advertising the school.

**Boys:**

Make sand tables for the school;  
Saw from wood copies of the animals Abraham brought with him to Canaan:  
Cow;  
Sheep;  
Goat;  
Camel;  
Horse.

**Third and fourth weeks gifts for father and mother.**

**Girls:**

Make bead chains;  
Dresser scarfs;  
Table runners;  
Luncheon sets;  
Doilies;  
Curtains and pillow covers from unbleached muslin.

Aprons from unbleached muslin or black sateen.

Decorate with applique patterns or block printing.

(See Appendix for patterns).

**Boys:**

Match striker;  
Book rack;  
Bill file;  
Rustic flower boxes or holders for flower pots.

**Fifth week—Gifts we make for ourselves.**

**Girls:**

Sealing wax beads;  
Doll dresses;  
Aprons.

**Boys:**

Marionette theater (a toy theater in which the Bible stories are picturized by the use of small figures);  
Stilts.

**LIST OF MATERIALS:**

**Girls—Materials for sewing:**

Box, bag or basket to hold work;  
Needles, No. 6-8;  
Thread, 60-70, white and black;  
Thimbles;  
Scissors;  
Colored floss for embroidery;  
Small square of material for sampler;

**Material for Christian flag:**

Two-thirds yard white muslin;  
Three-eighths yard blue cambric;  
One-quarter yard red Calico.

**Material for doll dresses:**

White for tunic, veil and swaddling bands;  
Blue or bright colored material for dresses;  
Old kid gloves (for sandals);  
Bright ribbons for fastening swaddling clothes;  
Unbleached muslin;  
Black sateen;  
Gingham for applique work.  
Dolls—4-inch and 12-inch dolls or wooden dolls.

**Block Printing:**

Linoleum blocks or potatoes;  
Oil house-paints of selected colors;  
Old newspapers and muslin;  
Pieces of felt and flannel;  
Thumb tacks;  
Sharp knife;  
Piece of glass.

\*See page 120.

**Sealing Wax Beads:**

Sealing wax;  
 Silk ribbon or cord;  
 Knitting needle or hat pin;  
 Steel knife;  
 Small lamp for denatured alcohol;  
 Piece of cotton cloth.

**Boys—Woodwork:**

Scroll saws (coping saws);  
 Blades;  
 Kind of wood (bass, holly, poplar, one-quarter and three-eighths inch thick);  
 Wallboard;  
 Old cigar boxes (if nothing else can be secured);  
 Paint, one-half pint cans (black, white, brown and other colors children select for their work);  
 Small finishing nails;  
 Screw driver;  
 Screws.

**Materials for Sand Tables:**

Old square or oblong tables;  
 Boards, 4 inches wide, one-half inch thick, length of the sides of the table;  
 Hammers;  
 Saws;  
 Two-inch wire nails.

**Rustic Boxes:**

Twigs and branches;  
 Old grocery boxes;  
 Nails (depending on size of branches).

**Marionette Theaters:**

Cardboard boxes (shoe boxes will do);  
 Figures cut from pictures or sand table cut-outs;  
 Wall paper;  
 Light pieces of wood (kite sticks or skewers will do);  
 Paste.

**First Aid Kit:**

"Accidents will happen" during the Handwork Period.

**Securing Material:**

The securing of the material for the handwork is one of your problems. Each child may furnish his own material. If this is done exact lists of what each is to bring should be made out. Each girl should bring her own sewing materials. It is

best for the teacher to purchase such things as paints, nails and wood and divide the cost among the children. If the group is large the material for the girls' sewing can be bought by the bolt and sold to them.

The material for the Christian Flag and the sand tables should be purchased by the school. Each girl may furnish her own doll or someone who is interested may buy the dolls for the group. The Missionary Society might do this. If real dolls cannot be secured in any way the boys may saw out wooden dolls during the first day's hand work period.

If linoleum blocks are used for block printing they can be made from samples secured from furniture stores.

The sealing wax for the beads can be bought at a stationer's shop or ordered by mail from Dennison Mfg. Co., New York City. The alcohol lamps can be ordered from Dennison's also. One is sufficient for each group.

The boys should purchase their own scroll saws and blades. Cheaper grades may be secured at five and ten-cent stores, but it will be money well spent to purchase a good grade at hardware stores, prices ranging from 75c up. Before the school starts make sure that your local dealer has a supply on hand. The large tools can usually be borrowed. Twigs and branches for the building of rustic boxes can be secured on a Friday picnic in the woods. Care must be taken to make sure that children do not damage trees and that they bring home usable material.

Wood is usually the most difficult material to secure. If you can interest your local lumber dealer he will sell you  $\frac{1}{4}$  to  $\frac{3}{8}$  inch soft wood (holly, bass, poplar) as you need it. In some cities this wood has been ordered through the Supervisor of Manual Training in the public schools. This method involves estimating in advance the amounts that will be used, which is difficult. Old cigar boxes can be used but are not satisfactory as the wood splits. Small grocery boxes are sometimes usable but the wood is often too hard and must be planed before using.

The materials for the marionette theater can be brought from home.

**Closing Period** The program for the closing period is formal which is conducive to order.

This is the time for announcements and other business. The children should march out of the building in an orderly manner.



# PROGRAM 1

## FIRST WEEK—MONDAY

### 8:55 March.

Changing to quiet music (Doxology) as children are seated.

### 9:00 Worship Period.

#### Quiet Music.

Rising Chords.

Doxology (sung in unison).

Scripture: Psalm 23 (recited in unison).

Prayer by the teacher.

Song: "Onward Christian Soldiers," one verse.  
Seating Chords.

(The conduct of this period should be reverent and full of the spirit of worship. On the first day it will be necessary to announce each part of the program but before the end of the week it should be done without announcement.)

The use of the offering should be carefully explained as:

**Offering** In the Bible we read "Freely ye have received, freely give." "It is more blessed to give than to receive." "The Lord loveth a cheerful giver." Jesus said, "Inasmuch as ye have done it to the least of these my brethren ye have done it unto Me." So whenever we meet together in Jesus' name we want to give something to His brethren. Can you tell me who some of these "Little brothers of Jesus" are? (Mountaineers, Negroes, Indians, Chinese, etc.) Yes, all of these people are His brethren. Anyone who needs help is His brother. Now we want to make a gift (state object of offering—tell some story or incident that the children will remember). So every day we are going to let you bring your pennies and nickels and put them in this bank. (A mason jar with a hole punched in the lid is excellent as the children can see the offering grow). We want you to give your own money. Do without candy, chewing gum or ice cream and give that money to (state object). "Remember the words of the Lord Jesus when He said, 'It is more blessed to give than to receive.'"

Now I know you have no offering today but we will march just as we intend to every day of our school. When you return to your places do not sit down until the piano says so. (Have the children march—if some other method of receiving the

offering is used explain it carefully). After they return to their seats offer a brief prayer of thanks:

"We bring our gifts to thee  
That others too may share  
The blessings which Thy word will bring  
To children everywhere."

MRS. C. B. PALMER.

(All announcements and business should come in the closing period but on the first day some explanations are necessary and may be made here).

Boys and girls this is the first day of our school, the Vacation Bible School. We expect to meet here every day except Saturdays and Sundays for five weeks and have all kinds of good times together. We are going to hear stories from the greatest book in the world. We are going to learn some of the best things in it by heart. We are going to play games. Also we are going to make things like this (show model). Remember I said this was *our* school and you must help make it the best Vacation Bible School that ever was. All that you do, do with all your might. We will sing and pray, listen and work, make a joyful noise and be quiet, with all our might.

I want you to meet the teachers who are going to help in the school. (Introduce the Junior teachers). Now I want you to meet Mr. Piano. He gives most of the commands here. "Please be very quiet." (Pianist plays quiet music). He says, "Stand up" (rising chords) and "Sit down" (seating chords). He helps us to sing and to march so please listen carefully when you hear him talking.

Our Junior motto will be, "Be ye doers of the word and not hearers only." Don't you think that a good motto? If we take it we must keep it—if we are to keep it we must listen carefully that we may know what to do and then we must do the things that we know are right.

### 9:10 Bible Drill Period.

(If Juniors are to use their Bible they must know many things about it. Much mechanical drill is necessary to fix these facts in their memory. The use of questions and answers with many reviews seems the best method. Frequent references should be made to their Bibles in the memory and Bible Expressional Work. A Bible drill makes an attractive closing day exercise).

Our motto says, "Be ye doers of the word." What is meant by "the word?" (Word of God). Where do we find the Word of God? (In our Bibles).

How many of you have your Bibles with you today? Can you tell me what the word Bible means? (The Book). Then the Holy Bible means the "Holy Book". It is called holy because it tells us about our Heavenly Father.

The Bible is divided into two parts. What are they? (Old and New Testaments). What does the word "testament" mean? In the Bible it means covenant, that is a plan through which God deals with us. The Old Testament is the covenant of the Law, the New Testament is the covenant of Love. Our Bible is not one book. It is "The Book" made up of many books. Can you tell me how many there are? (Sixty-six). How many books has the Old Testament? (Thirty-nine). How many has the New Testament? (Twenty-seven). It is easy to remember for three times nine are twenty-seven. Let us go over this again very quickly. Can you remember it until tomorrow? Each day we are going to learn more about the Bible so that we may use it more and know it better.

### 9:15 Bible Memory Period.

(Mark 12:29-32, 1 Cor. 13.)

(The memory work for the first week is correlated with the aim of the entire Junior Bible course. The children will learn the laws that governed the lives of the men whom God chose to lead His people).

Children, turn in your Bible to Deuteronomy 6: 5. When you find it stand up. (Choose one of the older children to read it). Now turn to Leviticus 19:18. When you find this rise. All who are standing read this verse together.

On the very last day that Jesus ever publicly taught the people, as he stood in the court of the Temple at Jerusalem a lawyer, one of His enemies, came to Him and asked, "Master, which is the greatest of all the commandments?"

When Jesus was a boy He had studied "The Law" in the synagogue at Nazareth and He thought of the verses that you have just read when He answered the lawyer. Let us read His answer as Mark has written it. Read Mark 12:29-32.

As you hear the Bible stories told day by day, as we study the lives of the men who served Jehovah (God) so many thousands of years ago you will see how they kept these commandments.

Let us read Verse 31 again. It says, "With all thy heart, with all thy soul, with all thy mind, with all thy strength." Now let us repeat it together. Let us say it again. The girls close their Bible and repeat it. Now the boys. Read it over at home

tonight and we will say it tomorrow instead of the Twenty-third Psalm.

### 9:25 Music Period.

(To help the children to a greater knowledge and better understanding of "Our Father in Heaven"; to teach them to know and use their Bibles; to have them learn how to worship and pray; these are the aims of the Vacation Bible School and should motivate our work during the music period).

The song, "The Bible" is suggested as the school song because it expresses the central thought of the school work.

Songs for the first week: (Pages 126 and 127.)

"The Bible."

"Fling Out the Banner." 1 verse.

"Saviour, Like a Shepherd Lead Us." 3 verses

(Have the pianist play softly "The Bible").

Children, now that we are ready to sing we have a song that tells us about "God's Word." It will tell you some of the things we are going to find out as we study our Bibles. (Sing softly the two verses).

Who can tell me some of the things I sang about "The Book"?

Let us say the first part over together. We know it is the "Best Book" and we all love it. Can you tell me the names of some of the stories in the Bible? Why do we call it a picture book? Where do we find the songs in the Bible? (Psalms). Yes, there are many Psalms and many songs in stories.

Let us say the last four lines. "God is Love." "We love Him because He first loved us." (1. John 4:19).

Now you hum the music while I repeat the words. Let us sing them softly. Now when the piano says stand up let us rise and sing the first verse of our song. (Rising chords).

(If you have your Christian Flag ready and expect to use it today, the first verse of "Fling Out The Banner" should be taught now. It may be written on the board and taught that way as the children soon learn it through repetition. Explain the meaning and use of the Christian Flag. If the girls are to make the Flag teach this song on the first day the Flag is used. Show the children the Christian Flag).

I wonder if any one can tell me about this Flag? The white Flag stands for what? It stands for the pure, perfect life of Jesus and the pure hearts we ought to have.

The blue field stands for our loyalty to Jesus. The red cross reminds us of His love, Who died for us, and of our love to Him.



It is the Christian Flag and floats above every other flag in the world. It is the only flag that we Americans ever raise above our own. We can gladly acknowledge that the Kingdom of Christ is greater, even than our own great America. This is the flag that we are thinking about when we sing—

Fling out the banner, let it float,  
Skyward and seaward, high and wide.  
The sun that lights its shining folds,  
The cross on which my Saviour died.

Let us sing this song together.

### 9:40 Bible Story Period.

**Teacher's aims:** The teachers will have three general aims for the stories:

First. To show how the events of the story affected the history of the Chosen people.

Second. To show how God's love and care followed the men and women who kept His law. And how disobedience to law brought its own punishment.

Third. To show the moral truth in the story so that the children can apply it to their own lives. It is often better to do this while talking over the story in the Bible Expressional and Hand-work Periods.

For the first story the teacher should try to show how man separated himself from God and how because of this separation there was need of a Messiah-King; and how punishment came to Adam and Eve because they disobeyed God's law. The teacher should try to show the children that disobedience merits punishment and causes trouble and sorrow.

**Preparation:** Let us sing again our song about the Bible.

The Bible really is the greatest story book in the world. All the stories told in it are a part of the wonderful story that tells God's love for man and how He sent His only son into the world to save it. Before Jesus came into the world God had made ready a people to receive Him. We call this Chosen People, the Jews. The Bible calls them Israelites and Hebrews. The Old Testament tells the story of how God made them into a nation. It is the epic of the Hebrews.

### THE STORY

#### The Epic of the Hebrews.

#### (Introduction)

More than three thousand years ago, there lived across the sea a race of people called the Hebrews. Unlike the people who lived all about them, they believed in a God who was great and loving, who cared for those who served him. As best they

knew, they were trying to do what they thought this great God wanted them to do.

After they had lived together as a race for several hundreds of years, one of the wise men of the Hebrews wrote the story of the way in which the nation had grown and also the search of that nation for a great and good king who should come to rule over them all. We call this story, "The Epic of the Hebrews" and in the very first part of the epic, we find this great story which I am to tell today.

If you wish to hear it as the boys and girls of the Hebrews heard it, you must imagine yourself out on the hillsides with sheep lying all about, great olive trees and vineyards near by and picture to yourself the old sheik of the tribe as he tells this wonderful story of how the world came to be made and of how trouble came into the world.

"In The Beginning." Gen. 1-4.

(The story)

Many, many years ago there was no land and no water; no stars and no sun; no men and no women. There was just a great and loving God with a wonderful power—the power to make anything that he chose. He was planning for a beautiful place where he could put beings like unto himself with whom he could work and think. His plan was so great that it would take centuries in which to finish it but when it was finished, the place would be fit for those of whom he had been thinking.

So at first he planned a great earth made of dirt and rock, and above this earth he made the heavens with sun and moon and stars. In the earth he had placed millions of seeds which should lie hidden there until he was ready for them to grow. After the earth had been formed, then there came from the earth a mist which watered the ground, causing the seeds to grow and make the earth green and beautiful.

There must be some one to tend the flowers and gather the grain and this was the work laid out for the man for whom the great God had planned; so he created man, as he had created the earth and the flowers, but with this great difference. God breathed into man the breath of life and man became a living soul. He took the man, whom he named Adam, to the most beautiful place in the earth which he had created and told him of all the things which he had made and planned for his happiness.

After there was grass for them to eat, God created animals to live on the earth and in order to show his friendship for the man, Adam, God brought them to him in the Garden of Eden where Adam lived. Adam named the animals and God showed him how to care for them and use them.



So as the days went by, God and Adam worked together.

But Adam needed more than animals and plants for company. God saw that he was lonely—that he needed a helper—and so God came to Adam when he was asleep and taking a part of the body of Adam, he created Eve, a woman to live with Adam, to help him and to be a companion to him.

Those were happy days in the Garden of Eden. They had a beautiful home, they had pleasant work to do, they loved each other and there was nothing to make them sad or afraid. So the days slipped by and Adam and Eve tried to do just what the kindly God had told them to do.

Now in the middle of the garden there was a very wonderful tree. God had pointed it out to Adam when they had been looking around and had told him that he was not to eat of the fruit of the tree. He called it the Tree of the Knowledge of Good and Evil. It stood very near to the Tree of Life. And Adam, wishing to obey God, had not wished to eat of the tree.

But one day Eve was walking in the garden, enjoying all its beauty, when she heard a voice speaking to her. She looked about her and above her but saw no one. Then she looked on the ground and there was a serpent with its sparkling eyes. It had crept up very near to her.

"Eve," said the serpent, "did God say that you must not eat of the fruit of all the trees of the garden?"

"Yes," said Eve, "He said we could eat of all except the fruit of the tree of the Knowledge of Good and Evil. If we eat of that, we shall die."

"Oh, no!" said the tempting serpent, "You shall not die. God knows that when you eat of that fruit you will be like God and know good from evil. He wants to keep you from knowing, so he will not let you eat of it. It is good to eat."

Then the tempter slid away and Eve was left alone by the tree. The fruit looked so good and she was hungry. God had said they must not eat of the tree and she loved God—but she did want to taste the fruit. Surely a little would not hurt her. God would never know what she had done. So she disobeyed the God who had given her so many beautiful things to enjoy—she ate of the fruit of the forbidden tree.

After she had eaten, she carried a piece of the fruit to Adam, telling him what the serpent had said.

"I have eaten some and it has not hurt me. Eat for it is good," she said. Then Adam, too, ate of the fruit of the forbidden tree.

In the cool of the day, God came to walk and talk with Adam and Eve in the Garden of Eden. But Adam and Eve knew that they had done wrong.

Not even waiting to say good evening to him, they ran and hid as soon as they even heard his footsteps. They were ashamed to look at their friend because they had disobeyed.

Then he called to them and said, "Where art thou? Hast thou eaten of the fruit of the tree from which I commanded thee not to eat?"

And Adam came forth from his hiding place and said, "The woman which thou gavest me, she gave me to eat and I did eat."

"What is this that thou hast done?" God asked of Eve.

"Oh," said Eve, "The serpent tempted me and I did eat."

But the serpent, too, had crawled away from the presence of God. It had no one on whom to lay the blame.

Then how sorry God was for what they had done! He had planned such a happy life for them in the garden. He had given them so many beautiful things; he had asked such a little thing of them. He had come to them and lived with them and talked with them but now they had put something between themselves and him. He could not live with them if they did not trust his word and obey his laws.

He had given them a chance to obey and they had disobeyed. He had asked them for the truth and they had tried to excuse themselves by trying to lay the blame on some one else. They had done wrong and were not sorry, so of course, they could not be happy when he was near. There was only one thing to do. They must leave the garden and go out into the bigger place all about them and learn to obey; learn to meet temptation and conquer; learn to be sorry when they had done wrong.

So God told them they must go away and work for their living. The soil would be hard and thorny and barren but hard work would conquer it. There would be pain and trouble but they would have to learn to be brave and trusting.

Then Adam and Eve went forth and the Garden was shut against them. God took of the skins of the animals and made for them coats of skins to protect them from the cold and the thorns. He still loved them, even though they had disobeyed; he still was watching over them although they could no longer walk with him and talk with him in the garden which had been their home.

So the world was made by a great and loving God for the use of man and woman whom he had made in his likeness; so all the beautiful things were given them to enjoy; and so sorrow and trouble came into the world through the disobedience to the law of God.

Adam and Eve went forth from the Garden with a great, great need in their lives. They needed



some one to show them the way to do the right, to help them to be brave about their work; to teach them to better understand the will of God in the new life which was to be theirs out in the new world. Was there such a person to be found?

Other stories as they follow will show you when that person came, who he was and how he helped the people whom God had made.

### AFTER THE STORY\*

Every day you and I try to obey God. No matter how hard we try we cannot keep the law unless He helps us. Let us bow our heads and ask Him to be with us today and every day, that we may keep His law. (Brief prayer for help and guidance).

### 10:00 Bible Expressional Period.

(Divide the children into as many groups as there are teachers. Before the session each teacher should select the particular type of work her group will do. All materials should be ready to use.

During this period the conversation in the group should be about the story or things suggested by it.

The children's own ideas should be used as far as it is possible to do so. Refer to the Bible to settle any disputed point.

The work given for notebooks will suggest the general method to be used in other types of work).

### Notebook Work:

#### Materials:

- Sheets for loose-leaf notebooks;
- Pencils;
- Small pictures illustrating stories;
- Blackboard or large sheets of paper;
- Chalk or crayons;
- Paste.

Notebooks should be of the loose-leaf type. Inexpensive paper, with holes punched, can be bought at any school supply house. The children can design their own covers.\*\* It is well for the teacher to keep all the work until the end of the term and then let each child bind his own sheets together. A set of twenty-five small illustrative pictures can be secured from the publishers of this book to illustrate each day's work. The oldest children, (12 years and older) might be asked to write the story in their own words or to write the story of the picture. With the younger children (9, 10, 11 years) it is

better to discuss the story in class, decide what you wish to have in your books, as suggested in each Bible Expressional Period. Write it on the blackboard\*\*\* and let the children copy it.

In the first case you should try to obtain a connected narrative; in the second some variety can be introduced into your work.

Many Juniors do not like notebook work, so it should be used with discretion. A reward offered for the best notebook might prove an incentive to effort. The writing usually must be done in pencil. Crayons may be used to color maps, etc.

(Teach the children to write Bible references correctly).

Children, this year in the Vacation Bible School we are going to make notebooks. They will have in them something about most of the stories in the first part or "Epic of the Hebrews."

We each want to make the best book that we can and there is to be a prize for the very best one that is made in our school.

(Give to each child Picture 1 of the notebook pictures).

What do you see in your picture? (Adam and Eve, The Flaming Sword, the Garden of Eden, etc.). Mary, can you tell us the story of that picture? Grace, how do you imagine Adam and Eve felt as they left their Garden of Eden forever? (Sorry, frightened, etc.).

Now why do you think God sent them away? (Because He wished them to learn to do right, He had to punish them for doing wrong).

But He still loved them and cared for them. He taught them how to talk to Him and to offer sacrifice to Him.

Now what do you think we want to write in our books about this picture and the story?

First we must write the name, "In the Beginning."

What shall we say next? (Write the best answers for children to copy. In the beginning there was no sin or trouble in the world. Then man disobeyed God. God punished man in order that he might learn to do right).

That is enough about Adam and Eve. Do you think we are ever like them? What would be a good promise to make to ourselves now? (I promise to obey my father and mother). Shall we write that in our books too?

You can copy what I have written on the blackboard. Here is paste. As you finish you may paste your picture on your page. Then hand the page to me.

If you have any extra time turn to Mark 12: 30 and study the verse that tells us how to love God.

\*If desired, show Picture No. 1 of the large colored pictures which accompany this Junior course. However, it is well to keep it to use in reviewing the story tomorrow.

\*\*If the covers are designed during the last week it saves much confusion about making covers for the books of new pupils, etc.

\*\*\*If you have no blackboard use large sheets of white paper, light colored wall paper will do, and write on it with black crayon.

**Sand Table Work—Materials:**

Sand table;  
 Common sand;  
 Moss for grass, or crepe paper for grass and water;  
 Crayons;  
 Scissors;  
 Sand table cut-outs (two sheets).\*

(If you have decided to have the boys make your sand tables and they are therefore not ready for today, this picture can be built up on an ordinary table, or any flat surface, using green wallpaper or tissue paper for grass.

If you have your sand table for this first lesson plan to have one group use it. This group should not be large (eight to ten children). The children should do the work and planning themselves. Do not allow the quicker, more assertive pupils to do everything. Be sure that the children understand that the sand table is not a plaything.

The best sand to use is builder's sand. Nearly as satisfactory is the ordinary sand that is found in almost every community. White sand is the least desirable.

For the green grass use moss, that the children bring from the woods, or that you buy from a florist. If you cannot obtain moss, crepe paper makes a very satisfactory substitute.

For figures use the sand table cut-outs.\*

Children, I have here some animals and trees and a picture of Adam and Eve. There is a lion and a deer, a tiger and goat and monkey and they all look very friendly so I think our picture will be about the first part of the story you have just heard.

We will build our picture on the sand table (or table) but first we must cut out and color these figures. (Distribute scissors, crayons and pictures. For colors of animals see note on cut out sheet). We must work carefully if we want our picture to look well, but quickly or we will not finish it. While we are working let us re-tell the story. (Let the teacher begin and call on different children to tell parts of it. As soon as the children have finished the cutting and coloring they may gather about the table and arrange the garden. First let them make the river by laying a wide strip of crumpled blue crepe paper in place. Arrange moss or green crepe paper so as to cover the edges of the blue paper. Do not have your river run in a straight line. Next, let the children put the figures in place.) Where do you think Adam and Eve belong? (In center, be-

side the river). Now let's decide where to place each animal or tree. I think Adam and Eve were standing near the tree that grew in the midst of the garden, etc. (After all the figures have been placed let the children suggest changes).

If we lived in such a beautiful garden do you think we would be always good? Perhaps we would not but we could try. Don't you think we should try just as hard in our own home? How many will try harder than ever to be obedient?

**Illustrative Hand Work for Hymns—**

(Where it is possible, have one group prepare illustrative material for use in teaching hymns. The story of the hymn should be in harmony with the central thought of the Bible story for the week. The hymn to be taught this week, "Saviour Like A Shepherd Lead Us," can be used in this way).

**"Saviour, Like A Shepherd Lead Us."**

**Materials:** Large sheets of paper (2 feet by 3 feet) for backgrounds for posters. Pictures of fields and a sheep fold. Jesus and the children.

Verse 1. Jesus, the good shepherd. Green fields, sheepfold, Jesus and the children.

Verse 2. Jesus leading the sheep. David defending his flock. The Lost Lamb. Child praying.

Verse 3. Jesus and the children.

(Pictures may be taken from old Sunday school papers.)

**Material for objects:\*\***

Wire for crook;  
 Plasticine or clay;  
 Twigs for sheep fold;  
 Leather and cord for sling;  
 Stick for club.

(Read the song over to the children who are to illustrate it. If possible sing it over softly).

Children, do you think of any pictures as you listen to the song? Do you think we might make a picture story of it to help the rest of the children in learning it.

What would the first picture be? (A shepherd).

Here is a picture of Jesus, the Good Shepherd. (A shepherd's crook may be made out of heavy wire and mounted on the poster in place of this picture).

Do you know why Jesus talked so much about shepherds and sheep?

It was because the Jews were a nation of shepherds and they knew how the shepherd loved and cared for his sheep.

As we listen to the stories of the early leaders of God's people we must think of them as shepherds

\*A series of poster and sand table cut-outs accompanies this Junior course. The children may remain in their regular places to cut out and color the objects. Have boxes or manila envelopes on hand in which the figures may be kept after they have been used. The cut-out sheets should be cut up into pieces, each containing the amount of work each child is to do. There should be a box of crayons for each child and a pair of scissors.

\*\*See pictures on pages 136, 137.



then we will know what they meant when they sang "The Lord is My Shepherd."

This song says the same thing today.

Here are pictures of green pastures and the sheep fold. The fold has a high stone wall with thorns on the top of it so wild beasts cannot break in. (This may be modeled with clay or a rough drawing made if you have no picture).

What picture do the last two lines suggest? (Jesus and the children).

When we have mounted our pictures on this large sheet of paper they will tell the story of the first verse. Let us say it over as we paste them on. (Make posters for second and third verses. Objects can be used with the pictures, as, a sling and a club to show how the shepherd defended his sheep).

### **10:25 Warning Signal.**

Signal to teachers that there is five minutes of the period left.

### **10:30 Recreational Period.**

(From the Appendix Pages 115 to 120 choose a game suited to your play space and your children. Be sure you understand the rules. Teach new games and play with the children yourself.)

### **10:50 Handwork Period.\***

#### **Materials for first and second week:**

##### **Girls—Materials for sewing:**

- Box, bag or basket to hold work;
- Needles, No. 6-8;
- Thread, 60-70, white and black;
- Thimbles;
- Scissors;
- Colored floss for embroidery;
- Small square of material for sampler.

##### **Material for Christian flag:**

- Two-thirds yard white muslin;
- Three-eighths yard blue cambric;
- One-quarter yard red calico.

##### **Dolls—12 inches high and 4 inches high—materials to dress dolls:**

- White material;
- Tunic, twice the length of doll;
- Veil 12 inches square.
- Swaddling clothes, a square whose side is three times the length of doll;
- Bright ribbon three times the length of doll.

##### **Dress:**

- Dark blue or bright striped material;
- Dress twice the length of doll;

##### **Old gloves for sandals.**

(Tell the girls about the institution to which the dolls that they dress during the first two weeks

are to be sent. Explain how dolls are to be secured. Give each girl a list of the materials that she is expected to supply. Show them your doll and tell them something about her as:) The dolls we are going to give to..... will be dressed like mine. I have named her Sarah because she is dressed like the Princess Sarah who was Abraham's wife. Our story tomorrow will tell you about the Princess Sarah. The women in the land where Jesus lived wear just this kind of a dress today.

It has a straight one-piece undergarment reaching to the ankles. It is called a tunic. Over it is the long straight dress. The sleeves are very long and hang almost to the ground. They cover her hands because this is the dress of a Princess who has no need to work.

Sarah's dress is made out of dark blue material but you may use some other color. The dress is embroidered and fastened by a bright colored girdle. She does not wear shoes, but sandals. Instead of a hat she wears a veil. Just to be sure that we all know how to make the stitches we will use in our sewing we are going to make samplers today.

The girls who do the very best work will make the Christian Flag that we are going to use in our school. So I thought that instead of making a plain sampler you might each like to make a small Christian Flag for yourself. This is not necessary but it makes dull practice work more interesting. Have ready white muslin, 6 inches by 9 inches; blue cambric, 3 inches by 3 inches; a red cross 2 inches tall, one inch across the arm, a quarter inch wide. Have the girls baste the blue field on the white background and stitch red cross in place with running stitch. Have them hem the Flag. If you do not care to make the Flags they may practice these stitches on any piece of cloth.

If you work on the flags tell the girls about the flag as it is told in the Music Period on page 9.

You may find that some of the girls know very little about sewing. Let the ones who know how help the others. Have the slow ones practice at home. Try to have each child do her best all the time. Compare what each one does today with what she did yesterday, not with what someone else did. Have the work put away carefully. Emphasize the need of clean hands.

#### **Boys—Materials for first and second week:**

##### **Materials and tools for making sand table:**

- Old table;
- Boards, four inches wide, two inches thick, as long as sides of the table.
- Hammers and saws;
- Two-inch wire nails.

##### **Materials for wood work:**

- Scroll saws (coping saws);
- Blades;

\*For patterns see Appendix.

Wood: Bass, holly, poplar; one-quarter to three-eighths inch thick, one piece for each animal to be made.

(If you are going to make a sand table, explain its use to the boys and tell them it is to be a gift to the school.)

Explain exactly how saws, blades and wood, etc., are to be obtained. If the children are to bring them, tell them where they can get them. If you have them for sale make the prices clear. Show them some of your animals. Tell them that they are going to make some things for others and also some things for themselves.

Try to give each boy a part in making the sand tables. Any old table to which side pieces can be nailed can be used. First saw a piece off the legs so as to make the table low enough for the children to work on it easily then strengthen any weak places. The legs of old tables are apt to wobble. Have one boy measure the sides and saw the wood for the side pieces into proper lengths. Two boys may work at one time on each piece to sandpaper it smooth.

Nail the pieces in place. Paint the table a solid color. Blue makes a good bottom for a sand box as it can be left bare for lakes, rivers, etc.

Tell the boys something about the institution to which the animals they make during the first two weeks are to be sent.

(If you are going to begin on the animals at once show the pattern to the boys).

Boys, these are pictures of the animals that lived "In the Beginning" in the land of Canaan which was the land of God's people. Tomorrow you will hear of a long journey that was made by a caravan that had all these animals in it. You see there are a sheep, a horse, a goat, a donkey, a camel and a dog. (The patterns may be traced on the wood by use of tracing paper or the teacher may trace them on heavy cardboard and cut them out before taking them to class, then the children may trace around the cardboard). Now I am going to show you exactly how to work so that tomorrow when you have your own saws we can begin at once.

Use a piece of wood just large enough for your pattern. Trace your pattern carefully on the wood. Fit your blade into the saw with the teeth pointing towards the handle. Hold your saw with the blade at right angles to the wood and saw along the line. Do not work too fast. Hold your work firmly. (Small clamps that can be bought at any hardware store may be used for this). Tomorrow we will be ready to go to work.

**Registration:** This is the best time to register the pupils. Secure cards for this purpose that also provide a place for marking attendance records.

If the cards are used each teacher should have two envelopes—one for the cards of absent pupils which can then be marked after the class is over. These cards are valuable records for use in starting your school next year and for continuation work.

### **11:15 Warning Signal.**

Warning signal to teachers.

### **11:20 Closing Period.**

Play chords and have the children sing, "Onward Christian Soldiers" as they rearrange chairs and take their seats for the closing service. Let the music continue until the room is quiet.

This is the time to make announcements, etc.

For the Flag service that follows select two Flag bearers. Let them march from the rear of the room to the front. Have the children stand with right hand at salute and extend it toward the Flag at the word "Flag" in the salute. For the first day or two have them repeat the salutes after you as they are taught it in many slightly different forms.

At the conclusion of the singing of America, the national Flag is lowered so that the bottom of the staff rests on the ground and the salute to the Christian Flag is given.

(If the girls are making the Flag the benediction will come immediately after America until the Christian Flag is ready).

### **Order for Closing Service.**

Rising chords.

Flag bearers march to the front of the room.  
Salute to national Flag.

"I pledge allegiance to my Flag  
and to the country for which it stands,  
one nation indivisible with liberty  
and justice to all."

America (first and fourth verse).  
Salute to Christian Flag.

"I pledge allegiance to my Flag and  
and to the Saviour for whose kingdom  
it stands, one brotherhood uniting all  
mankind in service and love."

Fling out the Banner (one verse).  
Mizpah benediction. (See music page 124.)

(Children will march out to music led by the Flag bearers who stand at either side of the door until all of the children are out and then carefully return the Flags to their places).



## PROGRAM 2

### FIRST WEEK—TUESDAY

**8:55 March.**

**9:00 Worship Period.**

Quiet Music (Doxology).

Rising Chords.

Doxology.

Prayer, followed by Lord's Prayer.

Scripture: (Mark 12:30).

Song: "The Bible."

Offering March.

Offering, followed by verses on giving or prayer verse (See First Day).

Seating Chords.

**9:10 Bible Drill Period.**

(Call on individual children for answers to questions. Do not permit disorderly shouting).

How many have their Bibles here today?

What does the word Bible mean?

How many parts are there in the Bible? What are they?

What does the word Testament mean? (Covenant or plan).

What is the old Covenant? What is the new Covenant?

How many books are there in the Bible? In the Old Testament? In the New Testament?

The books of the Old Testament are divided into five groups.

(Draw a large hand on the blackboard. You can draw around your own hand if you wish. Write the names and the number of books in each group as you talk. See sketch on page 27.)

There are five books of Law; twelve books of History; five books of Devotion, sometimes called Poetry; five long books of Prophecy, called the Major Prophets because of their length, and twelve shorter books of prophecy called the Minor Prophets because they are not so long. Now we can say them over, using our fingers to help us remember.

The five books of Law are also called the Pentateuch, a name which means five. They are Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

Genesis is the book of beginnings. The word itself means beginning.

Who can tell me what Exodus means? Have you ever seen exit over a door? What does that mean. (A door to go out of.) Exodus means "Going out of" and is the book that tells about the Children of Israel going out of Egypt.

The third book has a long name, Leviticus. Let us say it over together. Now you say it while I listen. This book is the law of the Priests who were also called Levites. Leviticus means the book of the Levites.

Numbers is so named because it tells how Moses counted the people, or as we would say, took the census.

Deuteronomy is the second book of the law and repeats the laws that are found in Leviticus and gives some new ones. It ends with the death of Moses. The name means second law.

Now we will say over the books of the Pentateuch and tell what each is about.

Genesis—Book of beginnings.

Exodus—Book of the going out from Egypt.

Leviticus—Book of the law of the Levites.

Numbers—Book of the census.

Deuteronomy—The book of the second law.

**9:15 Bible Memory Period.**

How many of you can find in your Bibles the verse that we learned yesterday? (Mark 12:30). When you find it stand up. John, tell the rest of the children where to find it. Mary, can you repeat the verse?

Who said these words as Mark has written them?

Where else in the Bible can we find this same Commandment? (Deut. 6:5). Let us look that verse up again and read it together.

Turn back to Mark 12:31. Read that verse to yourselves. Let us say it together. It says, "Love Thy Neighbor." At another time a lawyer asked Jesus, "Who is my neighbor?" Turn to Luke 10:30-38. Let us read this story together. Now whom do you say is our neighbor? (Any one who needs our help). Are we doing anything in the Vacation Bible School to prove that we love our neighbor? (Bringing offering, making gifts, helping each other, etc.)

Let us rise and repeat the Great Commandments.

Don't you think that we could each try to do something before tomorrow morning to prove that we are trying to keep these Commandments. Even little acts of kindness count, for Jesus said that even a cup of cold water given in His name would be thought worthy of reward. (Mark 9:41.)

**9:25 Music Period.**

There is one thing that we found in our Bibles today that it does not tell about in our song. We found some rules or laws that tell us how to live. However, it does say almost the same thing in the second verse. I will sing this verse to you and you listen for the part about law. (Sing second verse). Which part said that the Bible is a book of rules?

The Bible has good lessons  
Of what a child should be.

Can any one say the verse that is referred to in the fourth line—Let children come to him? (Mark 10:14).

Now let us repeat this verse a line at a time. The girls sing it softly with me. Now the boys.

(Rising Chords).

Let us stand and sing both verses.

(Seating Chords).

(If you found in your closing exercises on Monday that the children did not know "Onward Christian Soldiers" or "America" as well as you think they should, teach them now).

**9:40 Bible Story Period.**

The teacher's aims are to show the root from which the nation of Israel grew. To tell the story so that the children will understand why God chose Abraham as the Father of the Chosen People. To lead the children to see that they, too, may become "Friends of God" and to teach them how to do this.

**Preparation:** (Show the large colored picture of the Garden of Eden to the children). Who can tell me the story of this picture?

**THE STORY**

"The Father of the Nation." Gen. 12:22.

(Introduction)

It is a long, long jump from the story of the going forth of Adam and Eve to that of the people in Canaan, for centuries and centuries and centuries have passed. During that time men and women have been scattering over the land. Some were shepherds and tended their flocks; some were farmers and raised grain and fruits; some were traders and went across the great deserts and plains riding on their camels.

Some were good and some were very, very bad; some were brotherly and some were cruel, just as they are today. A few of the people worshiped God but most of them worshipped the moon, and the stars, and the sun; and idols of different kinds.

In a land of Asia, far east of the Great Mediterranean Sea, there lived a man who had great wealth. He could live there in comfort with his

family for he had great flocks and herds. His name was Abraham and he was a good man for he believed in God, just as Adam did. But the neighbors of Abraham worshiped the sun and the moon, and wanted him to worship with them. This made him unhappy and he wished often that he could be away from their worship.

One day when he was thinking about it, he heard a still small voice, the voice which he had learned to know as the voice of God. And the voice said to him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. And I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee and curse him that curseth thee; and in thee shall all the families of the earth be blessed."

Now this was just what Abraham wanted to be—a blessing to others, so the tents in which he lived were soon pulled up, the sheep and camels herded together. Then taking his large family with him, he started on his journey, not knowing where he should finally live.

To the north they journeyed, traveling often by night to keep out of the heat of the sun. After many days they came to a place called Haran, and here they heard of very rich fields which lay to the south in a land called Canaan. So they started to go to the south. But there were people called the Canaanites living there. They were strong people, living in houses instead of tents, and yet they were kind to Abraham and allowed him to feed his flocks in the fertile fields of the country.

So Abraham and his wife Sarah, and his nephew Lot, with all the rest of the tribe moved about from place to place. When they came to a very fertile place where they were to stay for a time, Abraham builded an altar so that he could better worship the God whom he loved to worship. When the food grew scarce, the tribe moved south, even going over the desert to the land of Egypt for a time. Their flocks and herds were growing larger and larger.

Though they traveled miles and miles over the hills and through the valleys, always Abraham was thinking of the hills near Bethel, not far from where the great city of Jerusalem is today. So finally he brought his family back to this place, rebuilding the altar and gave praise to God who was still leading him.

But the hills about Bethel are high and the valleys are narrow, so soon there was trouble between the herdsmen of Abraham and Lot as to which should water their flocks first at the few wells which they found; which should go to the highest land for pasture. Abraham did not believe in quarreling, so taking Lot up to the top of one of the



hills, he asked him to look out as far as he could. To the north, it was very hilly and rocky; to the south was the great desert which they had crossed coming from Egypt; to the west there was a strip of plain and then one could see the great sea shining in the sunlight. But to the east there was a strip of fertile land through which ran the Jordan River. This looked green and fertile from the mountain top.

Lot looked at the green fields, he looked at the towns with their houses rather than tents in which to live; he thought of the ease with which he could live there. And even as he looked Abraham spoke to him.

"Let there be no strife between thee and me, I pray thee; for we are brethren. Is not the whole land before thee? If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. Choose for yourself."

And Lot, the young man, turned to Abraham, who was more than eighty years old and said:

"I choose the plain of the Jordan. I will journey to the east."

So Lot took his flocks and his family and went to live in a wicked city called Sodom, but Abraham stayed in the beautiful hill country where he could worship God as he chose. And as he worshipped, he knew that God was with him, for he heard the voice of God telling him again that through him all the nations of the earth should be blessed. He moved his altar to the plains of Hebron where he could see far in all directions.

But Lot was not long to enjoy happiness in his new home. Some great kings came from the east and north, and made war on the city, capturing the people and carrying them away with all their possessions. Word was brought to Abraham that Lot had been taken away and, forgetting all the selfishness which Lot had shown, Abraham pursued after the army and brought Lot back to his home.

One night when Abraham was sitting out in the fields in the cool of the evening, looking at the many stars in the sky, he was thinking of that great promise which God had made to him long ago in his home in Asia. How could he be a blessing to all mankind when he had no son whom he could teach about the great God. Sarah and he both had longed for a son, but none had come to bless their home. As he looked into the sky, again he heard the voice of God speaking to him:

"Look now toward Heaven and tell the stars, if thou be able to number them. So shall thy seed be."

Abraham could not understand but he trusted God and waited. When he was nearly ninety years old, he heard the voice of God saying to him:

"I am the Almighty God; walk before me and be thou perfect. Thy name shall be called Abraham (meaning a father of multitudes) for a father of nations have I made thee. I will be a God to thy seed after thee."

So Abraham tried harder than ever to walk with God. He was helpful to those whom he loved but he was also helpful to strangers. He was anxious that all should do right.

One day as he sat in his tent door looking far across the plain, three strangers came. Abraham offered them the best that he had of comfort and of food. As they sat at meat, the stranger said to Abraham, "Thy wish is to come true. Sarah is to bear thee a son and thou shalt have happiness in him."

Then how glad they all were. They had waited so long and even now, they could hardly believe that the news could be true. But God had said he should be the father of nations so it must be true.

As the strangers left, Abraham walked to the turn in the road with them. From here they could see the house tops of Sodom. Then they told Abraham that the city was to be wholly destroyed because of its wickedness. This grieved the heart of kindly Abraham, not only because Lot, his nephew, lived there, but also because he felt sure that there must be also other good people in the city. So as soon as the men had gone, he began to pray to God to save them. He asked that if there were fifty good men there it might be saved; then he begged for thirty, and twenty, and ten. And when he had finished his prayer, he felt sure that if there were ten good men in the city, it would not be destroyed.

But when the strangers reached the city, not even ten could be found and so they warned Lot and his family to flee for their lives. Across the plain they started but there came a storm of fire and hail that almost overtook them. As fast as ever they could they fled across the salty plain where part of the Great Salt Sea is today. But Lot's wife loved Sodom and so she lingered behind and was destroyed. Lot had learned to fear the plain, so he went to the hill country and there he lived with his two daughters whom he had saved from the fire.

As the days went by, Abraham watched and waited for the promise of God, and soon there was born into the tent home of Abraham and Sarah a little boy whom they named Isaac. Of all the people who had been born into the tribe of Abraham since they had lived in Canaan, none had been so welcome; for now Abraham knew that God was pleased with his service, was ready to fulfill his promise that he should be the Father of Nations, and that through his son Isaac, all nations of the



earth should be blessed. How glad Abraham was that he had loved and obeyed God!

So he made a great feast and invited all his friends; he taught the boy, as the days went by, to love the beautiful, to fear God and to listen for the voice of God. Then Abraham was happy to feel, as he looked across the hills and the valleys, that he was God's chosen one—that he could be a blessing, not only while he lived in Canaan, but through all the days to come if only he could do the will of God. He had a great new work to do—to teach the little boy whom God had sent to him to be a blessing to the people and he knew he must do it through teaching him to understand and do the will of God.

### AFTER THE STORY

Abraham wanted his son to be a blessing to all the people and he knew that only those who are obedient to God can be a blessing to others. Think for a minute and try to imagine how Abraham prayed for Isaac. What do you think he said, "Dear Lord teach Isaac to know and understand Thy law and help him to keep it." Could one of you change that prayer so that we could pray it for ourselves? "Dear Father, teach us to know and understand Thy law and help us to keep it." Now let us bow our heads and pray this prayer together.

### 10:00 Bible Expressional Period.

#### Notebook Work.

Our second story is called "The Father of the Nation". The story for tomorrow is about Abraham, too, and we will write the two stories together for our notebooks. Today we are going to draw a map of the part of the world that Abraham lived in so that we can have it in our books. (See map work in next section.)

#### Poster—(Gen. 13:1-18) Abraham and Lot.

##### Materials:

Large sheets of blue and green wall paper at least 2 ft. x 3ft.;

Poster patterns;

Paste;

Colored chalk for shading;

Pins for pricking out designs or scissors for cutting them out.

Think of your poster as a picture. Be sure that the children are familiar with the part of the story you are going to reproduce in the poster. Read it

to them from the Bible and leave the Bible open so that it may be used for reference as the picture grows.

It is better to prepare the background before the session as it must be dry before it can be used. For the background use a large sheet of blue paper. Oatmeal wallpaper is very satisfactory. It comes in many shades and you can usually obtain samples from dealers for the asking.

Spread the blue paper flat on a table or the floor. Then take your green paper and tear, cut or mark out with a tracing wheel such as dressmakers use, the outline of your skyline. Near the center show the high ground on which Abraham and Lot stood as they talked together. Use black crayon to shade in the outline of the hills on the green paper. (See sketch on pattern sheet.) Then paste the green paper over the lower part of the blue sheet. To show the river Jordan in the distance cut its outline out of green paper and let your blue paper show through. (See sketch.) When this is dry, the edges should be turned under at least two inches on the cut side and pasted down, to prevent tearing. Your background is then ready for use.

It should be fastened on the walls with thumb tacks as all the children can see it better there than if it is spread out on a table.

Children, as you think of the story we heard today, do you see any pictures that might be used to illustrate it? (The caravan; Abraham at his tent door talking to God, etc.) In the thirteenth chapter of Genesis there is a story about Abraham that I think would make a good subject for a picture. It says: (Read Gen. 13:1-13.)

Here on the wall you see the hills and green valleys around Bethel. On one of these hills Abraham and Lot stood as they divided the land.

Here is a picture of Abraham and one of Lot (show poster patterns). These are the "cities of the plain". And here are a few sheep that have strayed up onto the hillside. We will prick along the outlines with a pin making the holes very close together. Then we will tear the pictures out. This will make a softer, more artistic outline than if we were to cut them out. When you have finished your work you may bring it up here and pin it on the poster where you think it looks best.

(When all the work is completed and pinned in place ask the children to suggest any changes that they think should be made in the arrangement of the objects. When they think the picture is perfect read the Bible verses to them a second time.)

Does our picture tell the story that I have just read? If it does we can paste the objects in place and then it will be finished. (If you have time let each child paste his own picture in place. If not,



ask one or two of them to stay after the session and do this.)

### Map Work.

#### Materials:

For Outline Maps—Drawing paper, 9 by 12 inches or the same size as your notebook paper; pencils and crayons.

For Floor Maps—Chalk.

For Poster Maps—Wall paper and paste.

For Relief Maps—Sand table or clay or plasticine.

(Map-making is a most important form of Expressional work for Juniors. It makes places real and definite to them, and places are the background of Bible history and that history is the background of Bible truth. All Bible lands should be located with reference to the United States. This may be done by the use of a globe or a map of the world or the children may make an imaginary journey to Palestine.

The children during this year's session of the school should become familiar with three maps: The map of the Old Testament World; the map of Sinai Peninsula, and the map of Canaan. Several different kinds of maps are described. Select the one you can use best. On pages 132 and 133 you will find outlines of these maps.

The simplest form of map is the outline map. This can be drawn on the board and copied by the children, or the teacher can prepare outlines and have the children color them. In making the map of the Old Testament world divide your paper into twelve squares or units; four from left to right; three from top to bottom. Then copy the outlines that come in each square.

This same outline map may be drawn with chalk on the floor. The children like a large map and if it is large enough they can walk from Ur to Haran, and from Haran to Canaan, etc.

The poster map may be made any size. They are built just like the poster pictures but are on a green background. The large bodies of water are cut from blue paper and pasted in place. Rivers can be drawn with blue crayon or chalk. If the map is very large, pictures may be pasted on it to locate important places; as, "Jacob's Dream", at Bethel, etc. Small poster maps can be used in the notebooks.

The teacher can cut patterns of the Great Sea, Red Sea, etc., out of blue paper and the children can mount them on either green or brown paper, drawing in the rivers and marking the journeys.

It is practically impossible to build a good relief map unless you have a model relief map or a con-

tour map from which to work. Relief maps should be made on the sand table. For this Old Testament Map clear the sand entirely from the areas of the Great Sea, the Caspian and Red Seas, and the Persian Gulf. If your sand table is not painted blue cover these areas with blue paper. In the south covering almost the whole of the four units in the bottom row of the outline map there is a vast sandy plain that would be nearly level. The valleys of the two great rivers are level and lower than the plain. Four ranges of mountains extend from the Caspian Sea across the northern part of the map and along the northern coast of the Great Sea. A range extends down along the coast of the Great Sea to the south almost to the Dead Sea. The Sinai Peninsula is mountainous. There are two low ranges of mountains that run down through Egypt parallel to the Nile and not far from it. On the relief maps the cities can be indicated by small signs or cardboard houses. As the children work try to make them see this country that was the whole world of Abraham, Isaac and Jacob, and even of Solomon, the great king.)

If you started from St. Louis and traveled east on a train to what large cities would you come? (Among those mentioned would be New York.) If you took a boat at New York and traveled east, what continent would you reach? (Europe.) If you steamed south along the coast of Europe you would come to a place called "Gibraltar". There Africa almost touches Europe and between Europe and Africa there is a narrow body of water called the Straits of Gibraltar. When you pass through the strait you are in the Mediterranean or Great Sea that men used to believe was in the center of the earth. In fact, if you had lived with Abraham in Ur of the Chaldees, you would not have known of any place as far west as the Straits of Gibraltar, but only about the eastern end of the Great Sea. (Show the map and point out the Great Sea or draw it on the board or floor. Do this with each place as you mention it.)

Just here is the river Jordan in the land of Canaan to which Abraham traveled. Going further east you would reach the great river Euphrates, and its sister stream, the Tigris which have their sources near Mount Ararat and flow south into the Persian Gulf. Here, south of the mighty city of Babylon, was the city of Ur, Abraham's home. On every side were fertile green plains. It was a rich and wonderful country.

There was another river just as important as the Euphrates. This was the Nile. It is far over here in the southwest corner of our map. You will hear more about it in the stories of Joseph and Moses.

The wisest men of Abraham's time believed this was all of the world. The area was only one-eighth that of the United States. The great desert spread its dry sand over nearly one quarter of the land. The northern part was very mountainous. In the valleys of the rivers were located great cities that were the capitals of mighty kings. (If the children are to copy the map let them do it now.)

On our maps we will mark Ur of the Chaldees. From this place Abraham and his caravan traveled north along the river until they reached Haran. Here they stayed until Abraham's father died. Haran is on the bend of the river that is nearest the Great Sea. From Haran they traveled south into Canaan. On our map we will mark Bethel and Hebron. Hebron was really Abraham's home.

At one time famine drove him down into Egypt, but he soon left the Nile river and went back to the Promised Land. The tomb of Abraham and Sarah is in the Cave of Machpelah at Hebron. (Have the children locate these places on the map and mark in some way the journeys of Abraham. The above should be done with any kind of map.)

#### **10:25 Warning Signal.**

#### **10:30 Recreational Period.**

Choose a game suited to the space you have and to your children. Be sure you understand the rules. Teach new games and play with the children yourself.

#### **10:50 Handwork Period.**

Girls—Christian flag;

Doll's Tunic.

(Have materials for the Christian flag ready and let the girls who are to make it begin their work.

If the boys are to make wooden dolls for you to use, try to have the work started today.

You will find that some of the children will not have their materials ready. They may be allowed to help the other girls or made to sit quietly, "so they won't forget again".

If all your dolls are the same size use just one for trying on and put the others away. If each girl must fit her own doll impress upon her the need of carefulness so that it will be nice enough to give away.

As far as you can, have ready newspaper patterns of the tunic cut to size. Show the girls how to lay them on the fold of the material and cut them out. French seam the sides of the tunic. Turn a narrow hem at the neck and armhole. Hem the bottom of the dress.

If the tunic has a tendency to slip off the shoulders of the doll fasten it around the waist with a narrow girdle. The garment is meant to slip on over the head.)

Girls, today we will begin to make our doll's tunics. In the story, you heard about Sarah and her hand-maidens. They wore tunics like these, made by hand. Abraham and Lot wore the same kind of a garment only it was shorter and narrower.

How many of you have named your dolls? Don't you think it would be nice to give them each a name out of the Bible and write a letter to send with them to \_\_\_\_\_ telling about their names?

As you hear the Bible stories every day watch for a name for your doll or take your Bibles and find one you like.

#### **Boys:**

Wooden dolls if they are needed;

Toy animals.

(If the boys are to make the wooden dolls find out how many are needed and make them today. Cut out each piece separately (see pattern). Make the holes at the joints with a gimlet and fasten together with a large brass paper fastener.\* If they are to begin on their animals have them work according to the method you showed them yesterday.

When they are ready to use the sand paper have them fasten it to blocks of wood and sand paper their animals until they are smooth.

It is hard to talk about anything when a group of boys are sawing but try to tell them a little about Abraham's caravan and the journey that it made.)

#### **11:15 Warning Signal.**

#### **11:20 Closing Period.**

This period is the same every day. See yesterday's program.

\*These may be secured at a stationer's, or from the Dennison Mfg. Co.





## PROGRAM 3

### FIRST WEEK—WEDNESDAY

#### **8:55 March**

#### **9:00 Worship Period.**

Quiet Music.—(Saviour Like a Shepherd Lead Us.  
Page 127.)  
Rising Chords.  
Doxology.

Scripture. (Mark 12:30, 31.)

Prayer.

Song. "The Bible." Two verses.

Offering, followed by verses on giving or prayer  
verse.

Seating Chords.

#### **9:10 Bible Drill Period.**

(Review yesterday's lesson).

What is the name of the second group into  
which the books of the Old Testament are divided?  
(Books of History).

How many books are there in this group?  
(Twelve).

These books tell the story of the Children of  
Israel from the time of the death of Moses to the  
return of the Jews from captivity and the rebuild-  
ing of the city of Jerusalem. (B. C. 1451-445.  
About 1,000 years).

The first book of History is Joshua. It tells  
the story of the conquest of the Land of Canaan  
by the Children of Israel. We will call it the book  
of the Conquest. It is called Joshua because  
Joshua was the leader of the people at this time.

Next comes the Book of Judges. It tells the  
story of Israel under the leadership of various men  
and one woman who were called Judges.

Ruth is the story of a girl who lived in the time  
of the Judges. She was the grandmother of King  
David. It is a love story.

1 Samuel tells the story of the last of the  
Judges, Samuel, and the first of the Kings, King  
Saul.

2 Samuel tells the story of King David.

Now let us begin at the beginning and repeat  
the names of the books and their meaning.

#### **Books of the Law.**

Genesis—Book of Beginnings.  
Exodus—Book of the going out from Egypt.  
Leviticus—Book of the Law.  
Numbers—Book of the Census.  
Deuteronomy—Book of the Second Law.

#### **Books of History.**

Joshua—Book of the Conquest.

Judges—Book of the Judges.

Ruth—Book of Ruth.

1 Samuel—Book of Samuel and Saul.

2 Samuel—Book of King David.

#### **9:15 Bible Memory Period.**

(Today we begin the study of 1 Cor. 13).

In which part of the Bible are the great com-  
mandments? (New Testament).

Where are they found? (Mark 12:30, 31).

Who can repeat them? As you think of them  
which word seems of the greatest importance?  
(The children may say God. If they do, ask for  
another, until they answer, love). Yes, "love" is  
the important word.

After Jesus had gone to His heavenly home  
and His disciples here on earth could not see Him  
any more, they sometimes found it very hard to do  
what He had told them to do. It was especially  
hard to always love one another. In some places  
they quarreled and fought about all sorts of things.  
The Apostles whom Jesus had left as leaders in  
His church tried hard to help the people. Paul,  
who was the great missionary Apostle, had to guide  
and help many churches. When he could not visit  
them he wrote them letters. In one of his letters  
written to the people in the great city of Corinth  
in Greece he talked about love. In this letter he  
wrote the "Great Hymn of Love."

Everyone who is trying to keep the "Great  
Commandments" should study this part of Paul's  
letter, because it tells about love.

(Read 1 Cor. 13 in the American Revision. Try  
to make the beauty and poetry of Paul's language  
apparent. Do not try to explain as you read it this  
time, you can do that later).

Now we will all find Matthew in our Bibles.  
Next comes Mark, Luke and John. Then Acts.  
Then Romans. The next book is 1 Corinthians.  
Turn to the thirteenth chapter. Read the first  
verse to yourselves.

What is a cymbal? (A picture will help to  
explain this. It can be drawn on the board. Make  
clear that no tune could be played on the cymbal.  
They could only make a noise. "Sounding Brass"  
refers to an instrument very similar to the cymbal).

Who can tell me in his own words what the verse

means? (One little boy explained it by saying "No matter how good you talk you won't say anything if you don't like folks.")

Let us read it over again. Who can say it? Close your Bibles and we will say it together.

### 9:25 Music Period.

Teach "Saviour Like A Shepherd Lead Us." Verse 1.

Children I am going to sing you a new song. (Sing all three verses).

Does that song make you think of any Psalm? (The Twenty-third).

Let us say the psalm together.

Does it make you think of any story? (David and his sheep. The Parable of the Good Shepherd.)

(The children may be able to tell you how the shepherds cared for their sheep. Or you may tell them in a story).

In Abraham's caravan many of the men were shepherds for Abraham owned many hundreds of sheep. Early in the morning each man would go to the place where the flocks had been sleeping, and standing alone would give his own peculiar call. Then the sheep, for which he cared, would come crowding around him and he would count them over naming them one by one. When all of them were there he would walk before them calling occasionally to keep them together. The sheep dog would circle the flock to keep the lambs from straying.

First of all the shepherd would hunt for a place where the sheep could drink. Sometimes it would be a quiet place in a brook. Often in that country where water was so scarce, he watered them at a trough that he filled with water drawn from a well.

After they had drunk all they wanted he led them into the green pastures. All day long he guarded and cared for them. He kept them away from thorn bushes. He was constantly alert for any sign of danger. He fought wild beasts to protect them.

At night all the flocks would be driven into one sheltered place.

If the caravan was to stay in one place for a while the shepherds would build a low wall of loose stones, or earth, and stick thorn bushes around the top. The door into this rude fold was narrow and as each shepherd led his weary flock home at night, he stood beside it and counted the sheep as they went in. If a lamb was missing the shepherd and his dog went back at once to search for it. Sometimes for hours he would tramp over the fields and hills calling softly, or stopping and listening for its bleating. When he found it he would carry it all the way home.

At night one or two of the men watched at the gate of the fold while the others slept.

Not only Abraham's shepherds, but all the shepherds of that country, from the days of Abraham until today, have loved and cared for their sheep. So, when these men wanted to tell of God's love, they said, "The Lord is my Shepherd." When Jesus wanted us to know how He loved us He said, "I am the Good Shepherd."

In our own song we are really praying to "The Good Shepherd." (Repeat the first verse). On Monday some of the children made this poster that will help us to remember the words. (Show the poster that the girls made, or a picture of "Jesus, The Good Shepherd.")

Now let us repeat the verse a line at a time. We will sing it softly. Could the girls sing it? Now let us rise and sing it together. That was fine!

### 9:40 Bible Story Period.

(Teacher's Aim: To show Isaac's part in God's plan for his people; to show Abraham's faith and obedience; to arouse in the children a desire to love and obey God).

**Preparation:** We have just been talking about Abraham's shepherds. Do you know what they had been doing just before Abraham and Lot stood talking on the hill near Hebron? (Show large colored picture or poster).

Tell me some of the things that had happened to Abraham before he reached Hebron.

God had promised him that his children should be as the sands of the sea shore in number and that in him all the nations of the earth should be blessed, but Abraham had no children.

Who can tell me about baby Isaac? Our story today is more about Isaac.

### THE STORY

The Blessing Passes to Abraham's Son.

Gen. 22, 23, 24, 25:1-12.

On the very top of one of the hills of Canaan, there is today a very famous walled city called Jerusalem. It was not there in the time of Abraham and Isaac, but, even then, the hill was a sacred one and it was called Mount Moriah. On this hill-top, the boy Isaac nearly lost his life and all because of a very strange belief of his father, Abraham. It seems strange to us today but in that day, it was not strange at all.

When Abraham wanted to pray to God very earnestly, or to show him how deep his love for God really was, he would build an altar of stones, lay on the altar some pieces of wood, and then kill a lamb without blemish or spot. The blood of this



lamb was allowed to run over the altar and then the body of the lamb was burned as a sacrifice to God. Abraham believed that God was pleased when he saw the smoke rising from the altar and smelled the odor of the sacrifice.

Abraham saw the people all about him bringing costly things to their sacred groves and altars to sacrifice them to their gods, and it made him wonder if he were bringing his best to his God. God had made him the Father of Nations and so he ought to surely give Him his best. But what was his best? Why, it was the little son whom God had given to him. Was it not selfish to be so happy with Isaac and not be willing to give him to God.

One day when he was thinking about it, he was sure he heard that little voice that often talked to him, and which he had learned to call the voice of God. It said to him: "Take thou thy son, thine only son Isaac, whom thou lovest and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

What a hard day that must have been for Sarah when she saw Abraham getting ready to take Isaac away! But Abraham had no other thought but to obey. So he saddled the donkey, strapped on its back some pieces of firewood, lighted a fire-brand to carry with them, for there were no matches in those days, and placed his great knife in his belt. Then he told Isaac and two of the young men of the tribe that he was going on a three days' journey to the north in order to make a sacrifice to God; they were to accompany him.

First they crossed the hot sandy plain, then they came to low hills, and finally, at the end of the third day, Abraham saw the hill of Moriah in front of him. All the way, Abraham had been thinking how lonely life was going to be without Isaac but he had said nothing of his plans to the boy.

At the foot of the great hill, Abraham took the wood of the burnt-offering and bound it on the shoulders of Isaac. Then he told the two young men to wait at the foot of the hill until he should return.

On the way up the hill, Isaac said to his father, "My father". And Abraham answered, "Here am I, my son." "Behold here is the wood and the fire; but where is the lamb for a burnt offering?" asked Isaac.

"My son," said the good old man, "God will provide for Himself a lamb for a burnt offering."

Finally they came to the top of the hill and Isaac helped his father find the stones, build the altar, lay on the wood and get all things in readiness for the sacrifice. Then Abraham turned to Isaac, told him that he felt that God would be

pleased if he should offer his only son for a sacrifice—the very best thing that the father had. With this, he bound the feet of Isaac, then the hands, and then placed him on the altar, just as he had placed hundreds and hundreds of lambs and rams.

But when Abraham lifted his knife to kill Isaac, he heard the voice again and it said, "Wait Abraham! God does not require of you that you give your only son. You have shown your great love for God by being willing to make the sacrifice. But the lamb that is caught in the thicket behind you will do quite as well."

How glad Abraham was to listen to that voice. He caught the ram, took the boy from the altar and together they sacrificed and gave thanks to God that Isaac's life was spared. Then Abraham remembered again that promise that God had made to him, "Thy seed shall be as the stars of the heaven. In thy seed shall all the nations of the earth be blessed because thou hast obeyed my voice."

So the father and son returned to their home which was now in the south country, not far from the desert land. They were happy as they returned but soon a great sorrow came into their life, for Sarah, the mother of Isaac, being very, very old, died. The father and the son looked about for a place where they could bury her and finally bought a cave, not far from the altar which Abraham had built in Hebron. And there they buried her.

When Abraham had buried Sarah, he began to think about Isaac's future and he remembered that when death came to him, Isaac would be alone. He had tried to teach Isaac that he ought not to learn to love the girls of the heathen people all about him, for they were not good and true, and they did not worship the God of his father.

It was the custom in that country for the father and mother to find a wife for their son, and so Abraham began to wonder where he was to find a wife for Isaac, when all the people about them were worshipers of idols. If Isaac was to bring a blessing to all people, then his wife must also be a blessing.

Finally he called to him a very faithful old servant and told him to take men and camels and go on a long, long journey to the old home of Abraham, away back to a great river called the Euphrates. Here he would find Abraham's kinsmen and from among those people who loved God, the Heavenly Father, he must choose a wife and bring her for Isaac.

The servant was not at all sure that he could do this important errand for his master. He did not know the way; he did not know how to find Abraham's people. Perhaps when he had found



a girl whom he liked, she would not come with him to the strange land. So he asked Abraham if he ought not to take Isaac, who was now a man, along with him.

"Oh no," said Abraham. "Isaac must not go into that land. He might find it easy to live there. He might become interested in their gods. God has promised that this land shall be given to me and to my seed forever. Here Isaac must stay. Go thou and find the girl. God will show thee how to choose and he will show thee the way in which to go. Isaac and I will wait eagerly for your return."

So the servant took ten camels, many beautiful presents and some men, as a guard, and went to the north. For many, many days they traveled over mountains and through the valleys, across a beautiful plain, and then between more great mountains to a hot, sandy desert. After crossing this, they came to a fertile valley where the grass was green and where there was water in wells for the camels.

"This must be the land from whence my master came," thought the good servant. "I will alight here by the well that is nearest to me. Perhaps God will give me a sign as to which maiden to choose for Isaac. I will rest here and when a maiden comes who is fair to look upon, I will ask her to give me to drink. And if she says, 'I will give not only thee, but also thy camels to drink,' then I shall know that the God of Abraham is leading me in the choice."

So he rested by the well. One by one the maidens came. Finally a very beautiful girl came to the well, lowered her pitcher into the well and then began to draw it up, full of clear, cold water.

As she came up from the well, the servant said to her, "Give me, I pray thee, a little water out of thy pitcher to drink." And with a smile of friendliness, the girl answered, "Drink my Lord, and I will draw water also for thy camels to drink."

Then the servant gave to her two beautiful bracelets of gold and a golden ear-ring. When he questioned her as to her home, he found to his delight that she was the granddaughter of Abraham's brother, whom he had left here more than fifty years before. She told him that her name was Rebecca and that in their home there was room for him, for his men and room for the camels to be cared for.

Quickly she ran to the home and then her brother came to welcome the servant of his uncle. Soon they had brought forth good things for him to eat and water for him to use in bathing his feet. But the old servant wanted to do all of his errand before he even ate the meal.

So he gathered the father and mother and brother about him and told them of old Abraham and of his desire that his only son, to whom he had given all of his great wealth, should have a wife of his own people. He told them of the manhood of Isaac and of his love for the great God. He told them how he had asked God to show him which maiden he should choose at the well. Then he asked them to let him take Rebecca back to be a wife for Isaac.

When the old servant had finished his story, the father and the brother said, "It is of the Lord. Behold Rebecca is before thee. Take her and go and let her be thy master's son's wife, as the Lord hath spoken."

Then the old servant bowed himself to the earth and thanked God. After this, they all feasted and rejoiced in the good fortune which had come to the beautiful Rebecca. In the bags which they had taken from the camels were many, many beautiful gifts which the servant gladly gave to Rebecca and to the others in the home—gifts of silver and gold and jewels and clothing made of silks.

The very next day, the old servant wanted to start back for Canaan. The mother of Rebecca knew she would probably never see the girl again, so she begged that she should be allowed to stay for at least ten days. But finally the choice was left to Rebecca. When the old servant asked her if she was ready to go, she answered simply, "I will go."

So with her maid servant and her nurse, she started on the long, long camel journey to the home of Abraham. As she left her own people, they blessed her and asked God to make her a blessing to others.

Many, many days they traveled through the new country and Rebecca saw many strange things. Finally they came to a land where there were many camels, and sheep, and cattle. These the servant told her all belonged to Isaac, his master. So she knew she was coming into the new home. At last, one day she saw Isaac afar off in the field, looking to the north to see, if by any chance, he could see them coming.

Then, as the custom is in that country, Rebecca alighted from her camel, dropped her veil over her face and went forth to meet him. To the tent of Old Abraham they all went and then the servant told them how God had helped him to find her and of her willingness to come with him. There in the tent Isaac and Rebecca were made husband and wife. And then Rebecca lifted her veil.

Then Isaac saw how beautiful she was, how gentle her manner and how noble her face. And



Isaac loved the beautiful girl who had come so far to be his wife. Old Abraham knew that indeed God's blessing could now come to the house of his son Isaac. So Abraham was content. Not long after this Abraham died and was buried in the cave with Sarah in the land of Hebron. But Rebecca comforted Isaac after the death of his father and mother.

And it came to pass that after the death of Abraham that God blessed Isaac and his beautiful wife Rebecca.

### AFTER THE STORY

Don't you think that Abraham must have loved God very much? But God loves us more than that for He really gave His son to die for us, "a sacrifice for many." (Repeat John 3:16).

He does not ask us to die for Him but he does ask us to live for Him. Would some of you like to promise Him that you will try to live as He would like you to? (Have the children offer sentence prayers or make a brief prayer of consecration).

### 10:00 Bible Expressional Period.

**Notebook Work:** Turn to the maps we made yesterday. Let us trace the journey which Eliezer, Abraham's servant, made from Hebron to Haran. He used the same road that Abraham had followed when he first came to the Promised Land.

The name of our story is "The Blessing Passes to Abraham's Son." Let us turn in our Bibles to Gen. 22:17-18 and read just what the blessing was.

Now look up Gen. 15:6. In Gen. 22:17-18 we read that Abraham was blessed because of his obedience. This verse says that he was blessed because he believed. What is another word for believing? (Faith).

Abraham was blessed because he was obedient and faithful.

Now turn to James 2:23. Wasn't that a beautiful name for a man to have, "The Friend of God?"

Out of these three verses couldn't we choose the things we want most to remember about Abraham?

(Let the children discuss what they should write. It will probably be something like this:

Gen. 22:17-18

Gen. 15:16

James 2:23.

God called Abraham to be the father of his people. He promised Abraham that he should have many descendants, and that through one of them all the people of the world should be blessed. Abraham

was called the Friend of God because he loved and trusted and obeyed God. If we are children of God we will obey him).

We have two pictures to paste in our books today. The first one shows Abraham and Lot dividing the land between them. The other shows the meeting of Isaac and Rebecca at Hebron. What shall we write about this second picture? (Isaac was Abraham's son. God's blessing rested on him when Abraham died).

(Write on the board what is to be put in the notebooks. Let the children copy it).

**Map Work:** If any of the maps are not finished they can be completed today and the journey of Rebecca traced on them. The maps can be pasted on cardboard and when dry cut into pieces. These are kept in an envelope and put together like any puzzle map.

**Sand Table Work:** Gen. 24. Rebecca at the well.

(Use sand table cut-outs. For method see page 13.) Let the children dig the well in the sand. The trough for the camels to drink from could be modeled of plasticine or clay. To make palm trees take a sheet of brown paper for the trunk, 9 inches by 6 inches. Cut palm leaves from green tissue paper, slash along the open edge. Paste the leaves along one edge of the brown paper. Roll the brown paper to make the trunk of the tree. Bend the leaves down. (See sketch page 138.)

Read Gen. 24, or retell the part of the story that your sand table picture illustrates.

### 10:25 Warning Signal.

### 10:30 Recreational Period.

(Choose a game suited to your play space and your children. Be sure you understand the rules. Teach new games and play with the children yourself).

### 10:50 Handwork Period.

**Girls:**

Finish tunic.

Cut out dress. (See page 139 for pattern.)

(The pattern given in the book is for one-fourth of the dress. Lay it on newspaper with shoulder line on the fold and cut out. You will then have one-half of your pattern. Cut with straight edge on fold of the material. Slash front to dot "a" for opening. Face neck and opening on the right side with red or yellow material. Draw design for embroidery. This design should be worked in varied colors in outline stitch.

The sides of the dress are French seamed. The bottom and sleeves are hemmed. The sleeves are very long and should extend over the hands. The women hold them up but the doll's sleeve will have to be gathered along the top from shoulder to hem to allow the hands to show.

The dress should be cut very long too. It is then bloused over the girdle. This blouse part often hangs almost to the knees. It is used to carry bundles and small articles.

The girdle is a straight long piece of material. Sometimes it is the color of the dress and embroidered to match it. Sometimes it is of bright striped material.

The veil is a square piece of material. It may be of various lengths. (Sometimes it reaches only to the shoulders. Sometimes to the bottom of the dress).

It is fastened on much as the Red Cross head dress is. (See sketch).

The Jewish women held or fastened one side of it across their faces before strangers; otherwise they did not veil their face.

To finish the dress and make the veil and tunic should take the rest of the week and probably some time in the second week.

The making of sandals and the swaddling clothes of the doll (described on page 44) will occupy the balance of the second week. Do not hurry the girls. Have the work well done because it is going to be given away.

### Boys:

Finish the animals they began yesterday;  
Fasten them to the base.

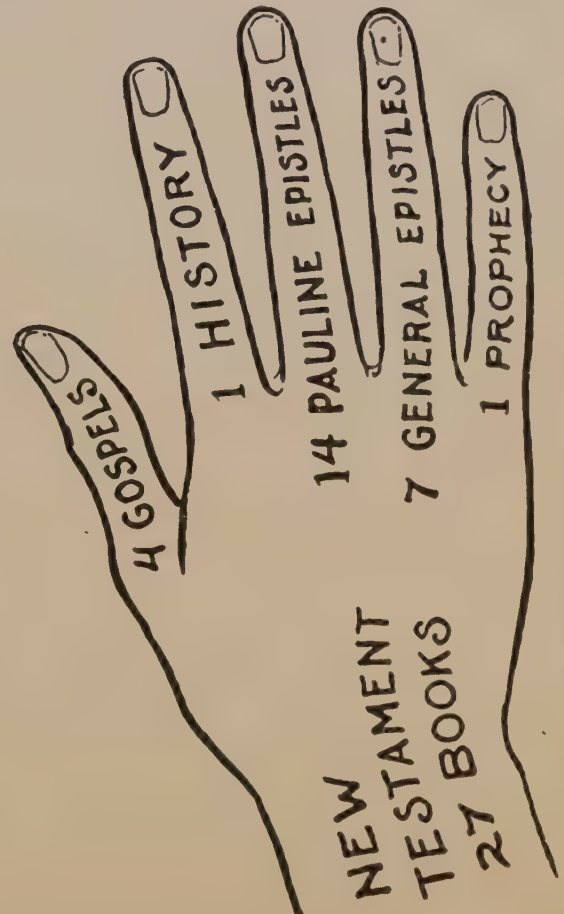
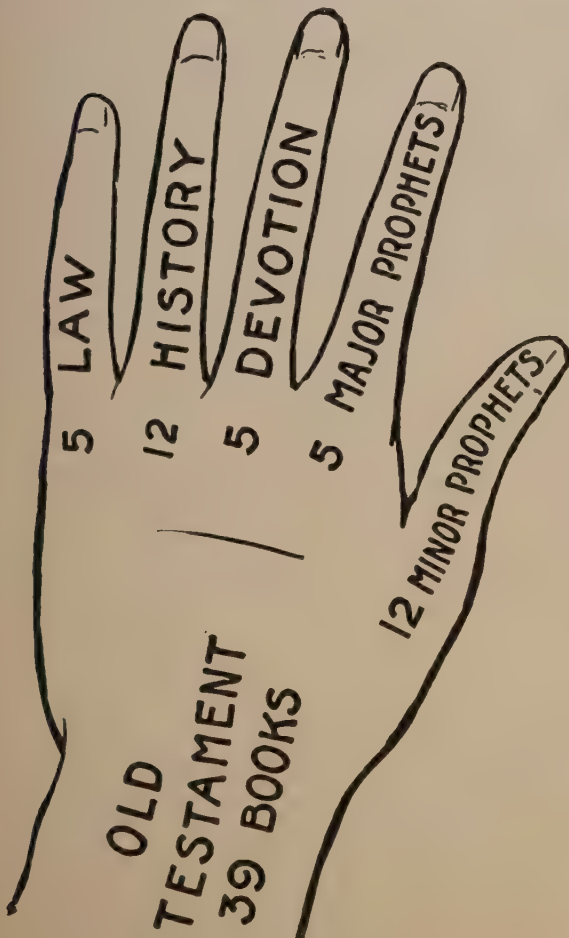
To make base, see sketch on page 151. The strip B is to be fastened on the base at BB with two tiny nails (about one-quarter inch brads are the best). The strip C is to be fastened on the base at CC with two tiny nails.

Leave the opening A (the space between the dotted lines) wide enough for a slit to slip the animal in, but narrow enough to hold the animal up without nailing. Its size will depend on the thickness of your wood.

### 11:15 Warning Signal.

### 11:20 Closing Period.

As in preceding programs.





## PROGRAM 4

### FIRST WEEK—THURSDAY

#### **8:55 March**

#### **9:00 Worship Period.**

Quiet Music. ("Saviour Like a Shepherd Lead Us.")

Rising Chords.

Doxology.

Scripture. (Mark 12:30-31.)

Song. "The Bible". (Two verses.)

Prayer. (Followed by Lord's Prayer.)

Offering. (Followed by verses on giving or prayer verse).

Seating Chords.

#### **9:10 Bible Drill Period.**

Let us name the five groups into which the books of the Old Testament are divided. (Law, History, Devotion, Major Prophets, Minor Prophets).

Who can name the Books of Law and tell what each is about? (See Page 16.)

Who can name the first five Books of History? (See Page 22.)

Shall we repeat them together?

The Second Book of Samuel was about King David. The Books of the Kings tell the story of the Children of Israel from the time of David to the middle of the captivity of Judah when the people of Jerusalem and the country around about were carried off as prisoners by the Babylonian kings. (About 500 years.)

1 Chronicles and 2 Chronicles contain a record of the generations of the Children of Israel from Adam to David, and a history of the kingdoms from the time of David to the destruction of Jerusalem by the Babylonians. It repeats much of 1 and 2 Samuel and 1 and 2 Kings.

The Book of Ezra continues the history of the Jewish people who were captured by the Babylonians. It tells of the restoration of Jerusalem and the Temple by some of these people who returned to Jerusalem.

Nehemiah tells more about the Jews after they returned to Jerusalem, especially describing the rebuilding and dedication of the walls.

Esther is the story of a brave queen who saved her people, the Jews, from destruction while they lived in Babylon.

The last seven books of History are:

1 and 2 Kings: The Books of the History of the People of Israel from the time of David to about the middle of the captivity of Judah.

1 and 2 Chronicles: Books of records of the Children of Israel from Adam to David and of history from David to the fall of Jerusalem.

Ezra—Book of the restoration of Jerusalem and the Temple.

Nehemiah—Book of the rebuilding of the walls of Jerusalem.

Esther—Book of the story of Queen Esther.

Now we will repeat these seven books together. Then we will repeat all the Books of History.

#### **9:15 Bible Memory Period.**

Turn in your Bibles to 1 Cor. 13. What is this chapter about? (Love).

Who wrote it? (Paul). What special name is sometimes given to it? (Hymn of Love).

We will repeat the first verse together.

(Read the second and third verses).

It is easy to understand what they mean. To be a great prophet or a very wise man; to have a real trust in God; these things are not enough. We must have our hearts full of love.

Do you remember what Jesus said to the rich Jews who went out on the street corners and gave money away? He said that they did it so that men would praise them and not because they loved God or the people to whom they gave gifts. Paul was thinking of this kind of giving.

Over in India there are men who cut and burn themselves to prove how good they are. "It profiteth them nothing." Just a short time ago Dr. Shelton, a medical missionary to Thibet was killed while he was traveling through China. He laid down his life because he loved Jesus and the people in Thibet. "Verily he has his reward."

Shall we read over together these three verses? (Read 1 Cor. 1-4).

Now study them yourselves. When you think you can say them, stand up.

(Have several children repeat the verses). Let us all study them tonight so we will know them perfectly tomorrow.

#### **9:25 Music Period.**

Teach "Saviour, Like a Shepherd Lead Us." (Verse 2).

Lord's Prayer. (Page 128.)

Children, let us rise and sing the first verse of our song.

Who can tell me some of the things we learned about shepherds?

One of the things the shepherd did was to fight for his sheep. The second verse of the song asks Jesus to fight for us. (Sing the second verse softly).

Let us say it together. Now we are ready to sing it. Shall we sing it over again?

Every day, in our Worship Period, we pray the prayer that Jesus taught us. Next week we are going to sing it. The words will be the same. (Explain the use of "trespasses" if the children are accustomed to saying "debts.")

Listen closely while the piano sings the prayer. Could you hear the words? (Sing the prayer over. The time is difficult but if it is taught correctly from the beginning the children can master it).

Now we can all sing it very softly. I think this is one of the most beautiful ways of praying.

#### 9:40 Bible Story Period.

(Teacher's aims: To show the children how Jacob grew to be worthy of the blessing; to have them realize that their Heavenly Father wants them to have a blessing, too, and that some of the hard things that we have to do help them to be better boys and girls).

**Preparation:** (Have the large pictures hung where the children can see them. Have the children tell briefly the story of each. Bring out the facts that it was because of man's sin that God made a nation in the world through which He could send His son to save man from sin; that Abraham was chosen as the founder of that nation that God made him a promise, called a blessing; that that blessing passed to Isaac. Have the children tell you what the promise was).

Each of the men who had the blessing had to be worthy of it. Each one lived so that he might pass it on to his son. Today our story tells how a man who stole the blessing became worthy of it; how a cheater became a Prince of God.

#### THE STORY

How Israel Was Named. (Gen. 25:19-36.)

The Cheater Becomes a Prince.

For many years that tent-home in which Isaac and Rebecca lived was without any children to make it happy, but often both Isaac and Rebecca prayed that God might send some into the home. So it was a very glad day when not one—but two baby boys were given to them to love and to teach.

From the very first they were very different. Jacob, who was the younger of the two, loved to stay near to the home, helping in the garden and tending the flocks of his father, going with his mother to gather the figs and the olives which grew so plentifully in that land. Esau, the older, was strong and eager to climb the hills, taking with him his hunting knife so that he might bring home wild animals to use for food or for clothing in the home. Because he was more quiet and home loving, Rebecca loved Jacob best, but Isaac loved Esau.

Now Esau being the older of the boys was entitled to the birthright in the family. This gave him a double portion of all that belonged to his father; it gave him the right to rule over the brothers at the death of his father and it gave him the right of blessing others. Jacob had often thought about this birthright and wished it belonged to him.

One day when Jacob was cooking a dish called pottage, which is made by cooking some tiny seeds into a very good food, Esau came to the tent. He had been on the hills and was very, very hungry. Smelling the pottage, he asked Jacob to give him that which he was cooking. Jacob thought for a moment and, knowing how very much his brother wanted it, he said, "Give to me your birthright and I will give to you the pottage."

Of course if Esau had stopped to think, he would never have consented but he was in a hurry so he said, "Of what use will the birthright be to me if I die of hunger? You may have it."

So Jacob bought the thing which he had been wishing to have. Then many years passed by and the boys grew to be men. Esau married wives from the tribes round about them, but Rebecca tried to keep Jacob from so doing. She remembered that old promise which the servant had told her about—God's promise to Abraham—"Thy seed shall be a blessing because ye have obeyed me." And if Jacob had the birthright, he must obey the God of Abraham. Often she spoke to her husband, Isaac, about it and finally they decided that some day, Jacob should take that long journey to the north again and find a wife among his mother's people.

Yet Rebecca hated to send him away from home and so the days passed by. And as they passed, Isaac became so old that he could no longer see and he knew that soon he must leave the home.

Now Isaac knew nothing about Esau having sold the birthright so he planned to give him his best blessing before he died. He called Esau to him and told him to go and get some fresh venison, cook it and then after they had feasted together, he should have his father's blessing. So Esau



started for the hills to find a deer which he could kill.

But Rebecca knew that Esau had gone so she sent for Jacob and said, "Thy brother has gone to the hills for venison that he may receive his father's blessing. Come and let me cook for you the meat of goats. Then I will dress you in the clothing of your brother and when you have taken the meat to your father, he will give to you the blessing."

Perhaps Jacob thought that the blessing belonged to him, and so thought he was right in deceiving his father. But he was not happy in so doing for when his father asked him for his name, he had to answer, "Esau." Isaac thought he knew the voice, but still the clothes were those of Esau and so he asked Jacob to kneel. Then very reverently, Isaac blessed his son, asking God to make him great and to give him rulership over others.

Scarcely had Jacob left the room when Esau came with his meat and found that Jacob had deceived his father and, so, had not only the birth-right but also the blessing of his father. Then he was very angry and he vowed that some day he would kill his brother Jacob.

When Jacob heard this he knew how wrong a thing he had done. Then just as did Adam and Eve, he had to leave the home where he had been so happy and go forth into a strange land alone. His mother knew that he was not safe when he was near Esau, so she brought him to Isaac, telling him that she wished her son to go to her brother Laban, in the far away land and there to find for himself a wife.

Then Isaac remembered the old blessing that his father, Abraham, had so often repeated to him and he gave this blessing to Jacob as he went out alone, "God almighty bless thee and make thee fruitful and multiply thee that thou mayest be a blessing to a multitude of people. God give thee the blessing of Abraham, to thee and thy seed with thee, that thou may inherit the land which God gave to Abraham." And when he had said a long goodbye to his mother, he walked to the northward.

It was a lonely journey for there were few homes along the way. The hills seemed very high as he went along the narrow road. He was wondering whether God still loved him after the way in which he had treated his brother. When night came, he found himself all alone.

But many a night he had slept out under the stars when he was watching the flocks for his father so he was not afraid. He found a stone which he could use for a pillow, over it he threw his coat and then lay down to sleep. Above him were the stars. Around him were the hills that

seemed to reach almost to the heavens. It was so still that nothing disturbed him as he tried to sleep.

And as he slept, he dreamed of a great stairway leading from earth to heaven with the angels of God upon it. And he heard the voice of God from the heavens saying, "Lo, I am with thee and will keep thee whither thou shalt go. I will not leave thee until I have done that which I promised to Abraham and to Isaac."

When Jacob waked from sleep, he had found the answer to his question. God still loved him and would help him to carry the blessing to others. So he took the stone which he had used for a pillow and set it up for a pillar. On it he poured oil as a sacrifice and he called the name of the place Bethel. There before the little altar, he promised God that he would love and honor him and that he would give of all that God gave to him.

After many days, he came to the land of Haran, where Rebecca had lived. He stopped at a well where many shepherds were watering the flocks and asked if any knew of his Uncle Laban. And the shepherds told him that Laban lived nearby and that Rachel, his daughter, was even then coming to water the flocks. So Jacob waited for her to come near to the well.

Now Rachel was good and beautiful so as soon as Jacob saw her, he loved her. With his great strength, he rolled away the stone from the well and drew water for her flock. Then he went with her to the home of her father. How gladly they heard of Rebecca again! How eager they were to have Jacob stay in the home! So he went with Rachel into the fields and tended flocks.

Finally he went to Laban and asked if he might not earn the right to have Rachel for his wife. Laban knew Jacob had no money with which to pay for her, as was the custom in that country, so he said to Jacob, "If thou wilt serve me for seven years, you may have her for a wife." And Jacob loved her so well that he gladly agreed. But at the end of the seven years, he had to marry Leah, her sister first, because it was not the custom to marry the younger sister of a home before the older. Jacob loved Rachel so much that he not only consented to marry Leah but he worked seven more long years in order to marry Rachel.

As the days went by Jacob became a very rich man for he was shrewd in business. Sometimes he was not wise in his choice as to what he thought God wanted him to do yet he wanted to really be a blessing.

He was very proud of his family and especially of Rachel and little Joseph, his son. He longed to show them to his father. Finally the desire to



see the old home again became so strong that Jacob gathered together his wives and children, his flocks and herds, his camels, his herdsmen and all his possessions and started back along that long, hard way to Canaan.

Now it had been many years since Jacob had wronged Esau, yet now that he was going to go back into the land, he was afraid of Esau. So he prepared a wonderful present for his brother and then he prayed to God to help him in his trouble. How sorry he must have been for that foolish day long ago when he had been willing to cheat and lie!

When he finally came near to his brother's land, he was restless and worried. As he lay under the stars, he was wondering whether Esau would do anything to harm his little ones. He was trying to think how he could protect them. So at night when he slept, again he dreamed a dream. He was wrestling with a man of great strength but Jacob held fast to him and would not let him get away from him. And finally the man raised his hand in blessing over Jacob and said: "Thy name shall be no more Jacob but Israel, for as a prince hast thou power with God and with men."

When the sun rose, Jacob was strengthened to go on his way to meet his brother for he felt that God had been with him during the hours of the night. When he saw his brother in the distance, he ran to meet him, and bowed before him seven times to show that he was sorry. But Esau had long ago forgiven him for the taking of the blessing, and was glad to see him back in the old home again.

So they rode together for a distance and then Esau hurried on to make ready for the traveler and his family. But Jacob came more slowly for the sake of the little ones. On the way, he went again to Bethel where God had come to him when he was fleeing from the home. Here again he heard that voice within him saying to him: "I am God almighty. Be fruitful and multiply, Israel shall be thy name and the land which I gave to Abraham and to Isaac shall belong to thee and to thy seed."

So Jacob journeyed on, but before he reached his father's home, Rachel, whom he loved so much, died and was buried on the way to Bethlehem. Isaac, his father, also died soon after he had reached his home for he was an old, old man.

But Jacob lived in the land with his twelve sons. And as they grew into a strong nation, they were called by the name which God had given to Jacob—they were called the children of Israel. They were servants of the great God and they were trying to be a blessing. But the heart of Jacob often was troubled as he looked about him and saw how wicked some of the people were, how little they knew of the great God who could have brought

happiness and comfort and strength into their lives. All about him there was evil and sorrow and hardship.

Since the blessing had come to him he also must be a blessing and show them the better way. So Jacob thought about the will of God, he listened for the voice of God and his life was to those about him a blessing.

## AFTER THE STORY

You see the boy who once cheated his brother became sorry. He changed and became a blessing to everyone so that through him all the nations of the world could be blessed. Everyone who is a Christian should be a blessing, too. Can you think of ways in which we could be blessings? (Write list on blackboard.) Now let us bow our heads and ask God to help us to be blessings. (If possible, have sentence prayers by the children.)

### 10:00 Bible Expressional Period.

**I. Notebooks.**—Have the children re-tell the story. On the blackboard make a list of the events of Jacobs life, as:

"The Cheater Became a Prince of God."

Jacob, the cheater, stole the birthright from Esau.

He lied and cheated.

He ran away because he was afraid.

He took the blessing for himself.

The cheater became a prince of God.

His name was changed to Israel.

He made Esau a gift and asked his forgiveness.

He was sorry and made things right as far as he could.

He returned to Canaan although he was afraid.

He tried to be a blessing to others.

(The children can suggest other events. Be sure that they understand that Jacob and Israel were the same man. At the end of your list write the reason God called Jacob a prince, as; "Jacob became a prince of God because he loved God and tried to keep His laws." Let the children paste the small picture in their notebooks.)

**2. Poster.**—(Have your background prepared. See sketch on Poster Sheet. Show the children the large colored picture, Jacob at Bethel.)

Do you remember the part of our story that this picture shows? Who can tell it? Turn in your Bibles to Gen. 28:18-20. Now tell me what Jacob did when he woke up. Today we are going to make a poster of that pillar or altar that Jacob set up at Bethel. (Distribute patterns so the children may



be working on them.) Long before Jacob was born his grandfather, Abraham, had built an altar at Bethel (Gen. 12:8.) Bethel was on a rocky hillside about twelve miles north of Jerusalem. I want to read to you the story of Jacob's dream as told in the Bible. (Gen. 28:10-29.)

(Work on this poster as you did on the first one, page 19.)

**3. Map Work.**—On your maps mark Beersheba. This was one of the dwelling places of Isaac and it was here and at Hebron that Jacob grew up.

**4. Acts of Service.**—Divide the children into groups of three or four. Allow a few minutes for consultation. Have each group act out some way in which they can be a blessing: taking care of the baby, washing dishes, going on errands, weeding the garden, etc. Or let each group act out some familiar story of a man or woman who was a blessing as: the Good Samaritan, Naaman's Little Maid, the boy with the loaves and fishes, etc.

#### **10:25 Warning Signal.**

#### **10:30 Recreational Period.**

Choose a game suitable to your play space and your children.

Be sure you understand the rules.

Teach new games and play with the children.

#### **10:50 Handwork Period.**

Girls—Continue work as suggested in Wednesday's program, page 26.

Boys—Paint animals that are completed.

Some of the boys will be ready to paint. Have them select appropriate colors. A table should be set aside for this work. A thick layer of newspapers will protect its top. Ordinary house paint can be used but enamel paint in bright colors will give the best finish. There should be a separate brush for each color. When not in use the brushes should be kept in turpentine. The flat color is applied one day and the marking, (eyes, etc.) put on the next. When the animal is dry it should be plainly marked with the child's name and put away carefully. When one animal is finished the boys may begin another.

#### **11:15 Warning Signal.**

#### **11:20 Closing Period.**



## PROGRAM 5

### FIRST WEEK—FRIDAY\*

#### **8:55 March**

#### **9:00 Worship Period.**

Quiet Music. ("Lord's Prayer.")

Rising chords.  
Doxology.

Scripture. (Mark 12:30, 31.)

Song: "Saviour Like a Shepherd," two verses.

Prayer, followed by Lord's Prayer.

Offering, followed by verses on giving or prayer verse.

Seating chords.

#### **9:10 Bible Drill Period.**

Review books of Law and books of History.

Name the five groups into which the books of the Old Testament are divided.

What is the name of the third group? (Devotion.)

The books of devotion are sometimes called books of poetry. They are:

Job.  
Psalms.  
Proverbs.  
Ecclesiastes.  
Song of Solomon.

The book of Job is a dramatic poem. It is the story of a man named Job, who was perfect and upright. Satan said that he was good only because he was so rich and happy. Then Jehovah said that Satan might test Job. So Satan took away all his wealth, and his friends and made him very ill. He tried in every way to make Job do evil and deny Jehovah but Job would not. Satan tried everything he could think of and Job still loved Jehovah. At last Jehovah came to Job and gave him back all the things Satan had taken away and twice as much as he had before. (Job 42:10.)

The book of Psalms is the songbook of the Bible and of the Jews. It contains the songs that were sung in the temple. We usually think that many of the Psalms were written by David, but a few were written by Solomon, and a few by other people whom we do not know about. The Psalms are

poems. They do not rhyme, but they depend on balanced clauses for their rhythm. That is they say the same thing in two different ways, as, Psalm 24:3, 4.

First Clause:

Who shall ascend into the hill of Jehovah?

Second Clause:

And who shall stand in His holy place?

First Clause:

He that hath clean hands and a pure heart,

Second Clause:

Who hath not lifted up his soul unto falsehood.  
And hath not sworn deceitfully.

Take your Bibles. Let us name the books of the Bible, beginning at Genesis and ending at Job. Now the boys look up Job 42:10; the girls Psalm 24:3, 4. When you find them rise. (Call on one of the children to read them.)

#### **9:15 Bible Memory Period.**

Now turn to 1. Cor. 13. Who will repeat the first three verses? The rest of you watch your Bibles. Were there any mistakes? Who else will repeat them. Verses 4, 5, 6, and 7 tell what love is. (Read them.)

One day Peter came to Jesus and said, "How many times shall I forgive my brother?" Turn to Matthew 18:22. Did Jesus mean 490 times? No, of course not, He meant as many times as was necessary. "*Love suffereth long.*"

Do you remember some of the things we said about the shepherds and their sheep? How do you know the shepherds loved the sheep? (They were kind to them.) *Love is kind.*

Who can tell me the story of Cain and Abel? (Gen. 4:2-9.) Why did Cain kill Abel? (He was jealous or envious.) He certainly did not love Abel, else he could not have envied him for "*Love envieth not.*"

Once a little boy exclaimed happily, "There, I jumped two feet high that time!" But his older brother spoiled his happiness by saying to him, "Aw, that was nothing. I can jump four feet high! You think you're great, but you aren't!" It was not love that made him say that: *Love vaunteth not itself; is not puffed up.*"

Look up Luke 15:28-30. Can you tell the rest of the story? The older brother was rude and dis-

\*Something special should be arranged each Friday to help to carry over the interest till Monday. See page 114.



courteous. *Love doth not behave itself unseemly; seeketh not its own.*

In the same chapter (Luke 18) read the 20th verse. You see that even though the younger son had treated his father so badly, the father forgave him and was glad to see him. "*Love is not provoked; taketh not account of evil.*"

Read the 6th verse to yourselves. Doesn't it make you think of the things you say about other people? If we are to keep the great Commandments we must show people that we do not like to say unkind things about them and are glad when we can say something nice even about the people we do not like. "*Love rejoiceth not in unrighteousness but rejoiceth with the truth.*"

(When you begin to give the illustrations write the word "Love" on the blackboard. As you describe each quality add it to your list, leave the list on the blackboard to use tomorrow.)

**Love** Suffereth long.

Is kind

Envieth not

Vaunteth not itself, is not puffed up.

Doth not behave itself unseemly; seeketh not its own.

Is not provoked, taketh not account of evil.

Rejoiceth not in unrighteousness, but rejoiceth with the truth.

Beareth all things.

Believeth all things.

Hopeth all things.

Endureth all things.

It seems to me that the last four things that I have on the board tell us how our mothers love us. No matter what we do they love us. They are always planning for us to do great things and believe that we can do them. Mothers love us the most. Tonight study these four verses, 1. Cor. 13:4-8. In the morning we will say them together.

### 9:25 Music Period.

Play the music for the Lord's Prayer through.

Rising chords.

Let us sing the prayer that Jesus taught us.

Seating chords.

We have one more verse of the Shepherd's song to learn. I want you to repeat it with me. Now we can sing this third verse. Shall we sing both of the songs that we have learned this week? (Sing "The Bible" and "Saviour Like a Shepherd Lead Us.")

### 9:40 Bible Story Period.

(The story of Joseph is intentionally left unfinished on Friday to help sustain the interest over Saturday and Sunday.)

(Teacher's Aims: To show how God watched over and cared for His people; to show that it was because Joseph kept the Great Commandments that he prospered; to show the children that in a life lived according to God's law "All things work together for good.")

## THE STORY

**Preparation**—Do you remember the dream Jacob had at Bethel? Here is a picture that tells the story of that dream. (Show the picture of Jacob's dream.) Jacob had twelve sons. One of them liked to dream just as you and I do. He was Joseph, the boy who wanted to be great.

## THE HOUSE OF JACOB IS SAVED BY GOD AND SENT TO THE WISEST NATION OF ITS TIME FOR TRAINING

Joseph, The Boy Who Wanted To Be Great.

Gen. 37-42

Did you ever dream that some day when you were grown you might be a prince or a princess? Did you ever dream that you might have so much money that you could buy anything that you chose and go anywhere you pleased?

In this wonderful epic story of the Hebrews there is the story of a boy who loved to dream of his future. He dreamed of it both by day and by night. His name was Joseph, and he was the son of Jacob and Rachel.

Of course, Jacob had many sons, but most of them were men. Benjamin was just a baby, but Joseph was about fifteen. So he was a good companion for Jacob as he went over the fields to see about the grain and the flocks. Perhaps it was because Joseph tried to be good; perhaps it was because Jacob saw that he had a chance to be a great man; perhaps it was just because Jacob had loved Joseph's mother, Rachel, so much and missed her in the home after she had died. For some reason, Jacob loved Joseph more than any of the rest of his children, so he did many little things to please him and finally bought him a long cloak that came to his feet. It was made of cloth of many colors and it was the sort of a coat that princes wore.

Any boy would be proud of such a coat and Joseph was very proud of it, but, because the father loved him best and gave him such good things, the brothers came to hate their brother Joseph, especially when they saw him coming out into the fields wearing the new coat. Sometimes he told of the evil things which they did and then they hated him more.

Of course, when one wore a prince's coat, it was easy to dream of being a prince, so Joseph would tell his brothers of his dreams. Once he saw a moon and a sun and eleven stars all falling down before him and when he told of it, his brothers said: "Shall we fall down and worship thee?" and they hated him the more. They sought for a chance to show him that they would never serve him.

One day when Joseph was seventeen years old, his father sent him to search for his brothers who had gone far away in order to find pasturage for the flocks. They had been gone so long that Jacob was beginning to feel anxious. So Joseph mounted his little donkey and went from Hebron along the old, old trail to Shechem, which is a long day's journey north of Jerusalem. He thought he should find them there, but when he did not see them, he asked of another shepherd who told him they had gone to the north to feed in the plains of Dothan. So on he went and finally he saw them, feeding their flocks on the good grass there.

Joseph had come a long way alone so he was glad to see them; but they were not glad to see him. As soon as ever they saw his coat of many colors flapping in the breeze, they began to say one to another:

"Here comes the boy who thinks he is better than we. Here comes the dreamer. Let us kill him and then say to our father that some evil beast has devoured him." But others of the brothers said:

"Let us not kill him. Here is a pit. Let us put him into it and then decide what to do with him."

So when Joseph came to the place where they were, they took off his coat, which he loved and they hated, and put him into the deep pit. He begged them for mercy, but they left him there, and then went not far away to eat their supper. But as they were eating, they saw a long line of camels coming over the narrow road leading toward Egypt. The camels were loaded with spices, balm, and myrrh, which their owners hoped to sell in Egypt.

Then one of the brothers, as he saw the caravan, said:

"Let us not kill our own brother. Let us sell him to this caravan and they can carry him far away to a place where we shall not be forced to see him."

This pleased the other brothers so they drew him out and sold him for twenty pieces of silver. The men placed him upon one of the camels and away they went to Egypt, which was at that time the very wisest nation known. Thinking they would never see Joseph again, the brothers dipped the hated coat into some blood and then took it to

old Jacob, telling him that some wild beast must have eaten the boy whom he loved so much. And Jacob mourned for Joseph for many years.

But a boy who tries to do what is right never finds it hard to make friends and so, though Joseph was sold as a slave into the king's household, he soon made friends with his master, Potiphar, the keeper of the King's guard, and became overseer in his house. He was wise and honest, so the house of his master was happy in having him rule over them.

But hard things were in store for Joseph, for wicked people told things that were not true about him and he was cast into prison. Here he stayed for two long years. The prison was not a pleasant place in which to live, but he did his best and God was with him, even there. Joseph probably thought all those dreams of his about being great were at an end. But they were not. While in the prison he had told two of the men the meaning of a dream which they had had. So, later, when one of the men heard that the great king Pharaoh had had a dream of which no one could tell the meaning, he told him of the prisoner who had helped him to understand the one that he had had. Then the king sent to the prison and brought Joseph to the palace.

And the king said to Joseph:

"I have dreamed a dream and none of the wise men or the soothsayers can tell me the meaning thereof. I dreamed that seven fat cattle came up out of the river, but after them came seven lean ones and they did eat up the fat ones. Then I awoke; but I slept a second time and dreamed of seven good ears of corn on a stalk. But seven lean ears came upon the stalk and did eat the good ears. Canst thou tell me the meaning of my dreams?"

Then Joseph bowed low before the king and said,

"It is not in me to interpret your dream, oh King. God shall give Pharaoh an answer of peace. The seven fat ears of corn and the seven fat cattle represent seven good years in Egypt when everything shall grow and grow. But after that shall come seven years of famine when all that has grown shall be eaten up and there shall be want. The two dreams show that God hath shown Pharaoh that this shall surely be. Choose a man discreet and wise and let him build great granaries and store the grain and food for seven years, that there may be food and to spare in the time of famine."

When Joseph had finished speaking, the king was greatly pleased with him. He saw that he was



a wise man and that God was with him, so he quickly said:

"For as much as God hath showed thee all this, there is none so wise as thou. Thou shalt be over my house and according to thy word shall my people be ruled. Only in the throne will I be greater than thou. See, I have set thee over all Egypt."

Then the king took off his ring from his hand and put it upon the hand of Joseph—and with this ring he could command all to obey. He had Joseph dressed in king's robes of fine linen with a chain of gold about his neck and he rode in a chariot like unto the kings. He gave him for a wife, the daughter of one of the great priests of the land and everywhere Joseph's name was honored.

So Joseph, who had learned, while a slave, to be humble; who had learned, while in prison, to think of others rather than of himself, went out throughout the land of Egypt to make ready for the days of famine. And God was with him and gave him wisdom. He stored food for seven years and then the famine came, not only in Egypt, but in all the lands there about. From far and near the caravans came to buy food from Egypt. And all praised the wisdom of the great Joseph. They bowed before him just as he had dreamed when he was a boy, and Joseph was happy as he worked with God in feeding the people.

One day, as Joseph looked at those who had come to buy corn, he saw, bowed to the earth before him, the rough, poorly-dressed brothers, who had sold him. There was famine in the land of Canaan and Jacob had sent them to buy corn. But though Joseph knew his brothers, they did not know him, for how could they ever know this great, great man was their little brother. So Joseph wanted to test them and see whether they still carried hatred and meanness in their heart. He asked them gruffly who they were and why they had come to Egypt.

They told him of their father and their youngest brother, who was at home with their father. But Joseph accused them of being spies and kept one of the brothers in Egypt until they should bring to him their youngest brother as proof of what they told. And as they turned to go home, they said one to another:

"This evil has come upon us because we sold our brother and would not listen to his cries when he begged us to be kind." Then they went home to Jacob and told him of all that they had seen. They told him that they must take Benjamin to Egypt. They told him of finding all the money which they had paid in Egypt still in their sacks when they had opened them. And they were all afraid.

The old father said:

"Joseph is no more. Simeon has been left in Egypt, and now ye would take Benjamin. He shall never go. He shall never go to Egypt. We must find some other way to please the ruler of Egypt and release Simeon. He can never take Joseph's brother, Benjamin, away from me."

So they ate the corn which they had bought and wondered what they could do to get more when that was all eaten.

## AFTER THE STORY

Surely Joseph loved and trusted God for he served Him when he was in trouble and he kept the law when he was prosperous. Look at what is written on the blackboard about "Love". Don't you think Joseph's love for Jehovah was like the perfect love about which Paul talks? Let us bow our heads and ask God to help and trust us. (Silent prayer.) "Our Father, hear our prayers, and answer them, for Jesus' sake." Amen.

### 10:00 Bible Expressional Period.

1. **Notebook Work.** Today we want to think about the nation that is the hero of our stories. What are some of the names of this nation? (Jews, Hebrews, Children of Israel, Chosen People.) The Story of Abraham might be called "Birth of a Nation", for the Jewish race had its beginning when Abraham was called of God to leave his home among idol worshippers in the Euphrates Valley and follow the one true God.

Isaac kept faith with Jehovah and raised up a son after him who was worthy of the blessing of God.

Jacob, with his twelve sons, laid the foundation for the growth of the twelve tribes. He gave the nation one of its names. (Children of Israel.)

During Joseph's life the nation was sent to school in Egypt. It was because of a famine that they went to Egypt. While they were there they unconsciously learned something of law, something of warfare, something about the civilization of the greatest nation of that day.

In our note books we will write:

The Story of Abraham—Birth of the Hebrew Nation.

The Story of Isaac—The nation, which is still only one family, grows in wealth and knowledge of God.

The Story of Jacob—The descendants of Abraham become "The Children of Israel", and increase in numbers.

The Story of Joseph—The Children of Israel go to school in Egypt. We will paste our first picture of Joseph in our books for it will help us to remem-

ber the story. When you are through you may study the memory work in 1. Cor. 13.

**2. Map Work.** On your map of the Old Testament World mark Shechem, Dothan and Damascus. Trace the caravan route from Damascus down into Egypt. Shechem was a very ancient city standing on a hill and surrounded by rich pasture lands. Compared with much of Canaan its water supply was abundant. Both Abraham and Jacob had lived there. The city was just south of the present city of Samaria.

Dothan was a high fertile plain on the caravan road that went from Damascus down into Egypt. There is still a pit at Dothan which the Arabs say was the very one into which Joseph was thrown. It is almost ten feet deep with sloping sides so the rain will run in.

(The children probably will know something about Egypt.)

Egypt is the country farthest to the west on this map of the Old Testament World. The real Egypt was a narrow strip of territory on either bank of the Nile, from six to fifteen miles wide, and about three hundred miles long. The life of the people depended absolutely on the river which nearly every year overflowed its banks, fertilizing and watering the land. When the river did not overflow there was a famine. This was the country of the Pyramids, The Sphinx, and Great Temples that are the wonder of all men today. In the days of Jacob and Joseph it was the most highly civilized nation in the world.

**3. Sand Table Work.** Use the cut-outs for the story of the coat of many colors. Follow suggestions on page 13. A flock of sheep would add much to the picture. Tiny pieces of cotton with tooth picks stuck through them would do or perhaps you can get tiny toy sheep. Do not forget to dig the pit.

**4. Dramatization.** (The method to be followed in dramatization is this):

1. Discuss the story that has been told and decide which parts are essential to your story, and therefore must be included in the dramatized version.

2. Divide it into scenes. Talk over each scene to decide how it should be acted. Have it acted out and let the children suggest improvements. Have it acted by different groups. Write out the speeches of the characters when they have been made as perfect as possible. When you can, use verses from the Bible. Have as much of your language Biblical as is practical.

3. Make a list of your characters and assign the parts. Act out the story. Have each part acted by several children. Decide who does it best. Assign your parts for the final performance if you expect to use the dramatization for your closing day. Try to have a part for each child.

4. Decide where to have on your stage or in your room the various things mentioned in your story, as the pit, the road over which Joseph travels, etc.

Junior dramatization that is done in this way will require more than one thirty-minute period. But it is worth while to devote several Expressional Periods to such work as it is impossible to estimate the value of such work in religious education. A story well dramatized is never forgotten. Incidents chosen from the longer story (Joseph Telling His Dreams; Esau Sells His Birthright; Abraham and Lot Divide the Land), could be dramatized during one period. The same general method would be used.

**Note to Teacher.** Following is the form your final version might take, but if possible, let your children really "work out" the play themselves and give their version and not this one.

## THE STORY OF JOSEPH

The story of Joseph is well adapted to dramatization and makes an interesting story for Junior boys to present at the commencement.

It may be given without any costumes, but their use adds greatly to the effect. Straight pieces of material draped to suggest Oriental costumes can be used. (Throw one end of the material over the left shoulder, bring the material across the front of the body, under the right arm, across the back, and over left shoulder again.)

Better still make real costumes. The same ones can be used in many dramatizations. They are simply long, straight, white gowns, reaching to the ankles, and held around the waist with a girdle. This gown is covered with a colored cloak (brown or some bright color striped with white). The head covering is a straight piece of material held in place by a cord or band. (See sketch page 136.)

The servants wore a short, straight, sleeveless garment fastened with a girdle. The girls can make all these costumes during some handwork period.

Scenery is not necessary. If the story is acted on a stage the background may be curtains or screens. Chairs and tables covered with draperies can be used. Such simple properties as are needed can be made by the boys.



## THE DRAMATIZATION

Ask the boys to think over the story that has just been told, and to suggest the scenes into which they think it should be divided. They will probably think of Joseph telling his dreams, Jacob sending Joseph to seek his brothers; Joseph put into the pit and sold as a slave; Joseph in Potiphar's house; in Prison; before Pharaoh; Joseph and his brothers in Egypt, etc. As they act out these various scenes they will probably discover for themselves that many of them can be omitted, the action being described in some other scene.

Have one of the boys describe the first scene as he thinks it should be acted. Ask for other suggestions. Let volunteers act out the scene. The children who are not taking part should watch carefully so that they will know what changes ought to be made to improve the scene. Have the scene acted again by a different group making the changes that have been suggested. Do this as often as seems necessary. At first emphasize the thought and action rather than the words. Later work for suitable phrasing. Do this with each scene.

When one scene is ready to be written it may be placed on the board, volunteers may write it at home or each scene may be assigned to a small group to be written in the school. The dramatization made by the children is the one that should be used. The following suggests what the final form can be.

## THE STORY OF JOSEPH.\* Gen. 37:19-36.

## SCENE I.

Place—Dothan.

Characters—Joseph, Reuben, Simeon, Judah, Levi, Issachar, Zebulun. Dan, Naphtali, Gad, and Asher.

(Joseph's ten brothers are scattered about the stage. In the background is the pit. Four chairs laid down on the sides forming a rectangle and covered with a dark cloth will do.

Judah: (Gazing off into the distance), "Behold Joseph, the Dreamer, cometh."

Levi: "Are you sure? How can it be?"

Judah: "Yea, I am sure, for I can see his coat of many colors that our father gave him. Our father loves him much more than he does us."

Dan: "Thou speakest the truth. Would that we need never see him again or listen to his foolish dreams."

Simeon: "Do you remember his dream of the sheaves of wheat? How he said: 'We were all binding sheaves in the field and lo, my sheaf stood

upright, and behold, your sheaves came around about and made obeisance to my sheaf?'"

Zebulun: "Yea, I remember that and also the other dream in which the sun and the moon and the eleven stars bowed down to him."

Gad: "He must think that the wearing of a prince's coat maketh a prince. Doth he imagine that his father and his mother, and all of us, his brethren, shall bow down to him?"

Issachar: "Ha! I hate him, this dreamer and his dreams."

Naphtali: "And his coat of many colors that he weareth with so much pride."

Asher: "Why cometh he here now except to spy on us?"

Simeon: "Surely, thou speaketh truth. But he cometh alone and we may do to him what we will."

Judah: "We can slay him and be rid of him forever."

Reuben: "Nay! Nay! We must not slay our own brother."

Dan, Gad, Asher: "Of a truth it is against the law."

Simeon: "But we will slay him. We can cast his body into the pit and tell our father that an evil beast devoured him. Then we will see what comes of his dreams."

Reuben: "Not so. Ye shall not slay Joseph, for that would be a sin. Instead let us cast him into the pit here in the wilderness alive, but lay no hand on him to harm him.

(Reuben goes out. The brothers argue with each other. Joseph enters.)

Judah: (Seizing him roughly.) "What do ye here, Dreamer?"

Joseph: "My father sent me saying, 'Go, I pray thee, and see whether it be well with thy brothers and well with the flocks and bring me word.' So I journeyed to Shechem where I thought to find you. But I found you not. A certain man told me you were at Dothan and I came hither. Is it well with ye, my brethren?"

Zebulun: "Doth he not tell his story well, this dreamer?"

Dan: "Strip off his coat."

Naphtali: "Push him into the pit, this spying favorite of our father."

Joseph: "What have I done? Have mercy!"

(Brothers cast him into the pit. Gad brings in a tray of bread. They sit down and begin to eat.)

Asher: "A caravan approacheth, a caravan of Ishmaelites. Perchance they journey from Gilead down into Egypt, with a load of spices, balm, and myrrh."

Judah: "Thou art right. My brethren, what profit is it if we slay Joseph and conceal his blood? Were it not better that we sell him to these mer-

\*The entire dramatization is given here although it includes material from the story that will be told on Monday. It will require several days to work out so long a story.

chants and let not our hands be upon him for he is our brother?"

Several: "Yea, Yea! So be it."

(Joseph is drawn from the pit. Simeon and Judah drag him off the stage. The other brothers follow. Reuben enters and runs to the pit.)

Reuben: (Tearing his clothing.) "The child is not here, and I, whither shall I go? What shall I say to my father?"

(Re-enter the brothers. Simeon is counting money.)

Judah: "We did not slay him. Yonder he goes with the caravan, down into Egypt."

Simeon: "Twenty pieces of silver among ten. That is two pieces for each of us. That was a good price for a boy."

Reuben: "I will have none of the money. What shall I do? What shall I do?"

Judah: "Surely thou canst do nothing. We will take Joseph's coat and tear it and dip it in the blood of a goat, and say to our father that we found it thus. So shall Jacob be certain that his son was slain by wild beasts."

## SCENE II. Gen. 41:1-45

Place—Egypt. Pharaoh's palace.

Characters, Joseph, Pharaoh, Chief Butler, Magicians, Wise Men, Servants, etc. (Pharaoh is seated on his throne. The magicians and wise men are talking together anxiously.)

Pharaoh: "So none of ye can interpret my dreams unto me?"

Wise Men: "May Pharaoh be merciful unto us, we cannot."

Chief Butler: (Falling on his face before Pharaoh.) "My Lord, Pharaoh, now do I remember that when I was in prison because my Lord was wroth with me, I dreamed a dream and there was in the prison a young man, a Hebrew, and he interpreted my dream to me. Perchance he could interpret the King's dream."

Pharaoh: "Bring him before me."

(Servant goes out to summon Joseph.)

Pharaoh: "Know ye aught else concerning this young man?"

Chief Butler: "He is called Joseph, Oh King, and many years ago he was brought down as a slave from Canaan. Potiphar, the Captain of the Guard, bought him and made him overseer in his house. Then for some reason the captain cast Joseph into prison where he remains unto this day."

(Enter Joseph. Falls on his face before Pharaoh.)

Pharaoh: "Arise. I have dreamed a dream and there is none who can interpret it. But I have

heard it said of thee, that when thou hearest a dream thou canst interpret it."

Joseph: "It is not in me to interpret the King's dream, but God will give Pharaoh an answer of peace."

Pharaoh: "I dreamed, and, behold, I stood by a river, and there came up out of the river seven fat cows, and they fed in a meadow. And, behold, seven other cows came up after them out of the river, ill-favoured and lean. And the ill-favoured and lean cows did eat up the seven well-favoured and fat cows. Then did I awake, but a second time I slept. And I dreamed, and, behold, seven good ears of corn came out upon one stalk, and behold, seven withered ears came up after them. And the seven thin ears swallowed up the seven good ears. I told it unto the magicians, but there was none that could declare it unto me."

Joseph: "What God is about to do he hath shown unto Pharaoh. Behold, there shall come seven years of great plenty throughout all the land of Egypt. And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt. The famine shall consume the land and it shall be very grievous. Now, then let Pharaoh seek out a man discreet and wise and set him over all the land of Egypt, and let him appoint overseers over the land that they may gather up the food of these good years, under the hand of Pharaoh, and keep it for a store against the seven years of famine. Then the land will not perish because of the famine."

Pharaoh: "As thou hast said, so will I do, for it is good in mine eyes. And surely there is no man so wise as thou; therefore, will I set thee over all the land of Egypt to rule it, and I, only I, on the throne shall be greater than thou."

(Pharaoh gives Joseph his ring. Servants bring in a royal coat for him.)

Wise Men: "Oh, Pharaoh, this is well done."

Pharaoh: "Proclaim to my people that Joseph is ruler over the land of Egypt."

All the court: (Bowing.) "Hail, Joseph!"

Joseph: "God make me wise to serve thee and to serve Egypt, Oh, Pharaoh."

## SCENE III. Gen. 44 and 45.

Place—Egypt. Joseph's house.

Characters, Joseph, Benjamin, the ten brothers, the steward, servants, etc. (Joseph is walking up and down the room. There are several servants with fans, etc. The steward enters.)

Steward: "My Lord, the men from Canaan wait without. I did as my lord commanded me. I followed them. When I overtook them I said, wherefore, have ye returned evil for good? Where is



the cup from which my Lord drinketh and whereby, indeed, he divineth? Then they answered me saying, 'Far be it from thy servants that they should do this thing. If ye find the cup here, with whomsoever of thy servants it is found, let him die, and the rest of us shall be my Lord's bondsmen.'"

"Then they hastened and took down their sacks and opened them, and I searched and, behold, the cup was in the lad's sack."

Joseph: "I know. What then?"

Steward: "I commanded the lad to return with me and bade the rest be on their way. But they wept and tore their clothes and laded every man his beast and returned with me to the city."

(The brothers push by the servants at the door and fall on the ground before Joseph. As he speaks they interrupt him crying, "Yea, my Lord," or "Even so.")

Joseph: "Why have ye done this thing? Why have ye returned evil for good? Have I not dealt fairly with ye? When ye first came down into Egypt did I not sell ye corn? Even though I held one of ye bound in Egypt, no harm was done him. Is this not true?"

Simeon: "Yea, my Lord."

Joseph: "When ye returned did I not bid you to a feast in mine own house and honor ye and send ye food from mine own table? And to the lad I showed most favor."

Reuben: "Even so, my Lord, but—."

Joseph: "But the lad has stolen my cup, even my cup of divination. He shall surely be my bondsman forever."

Judah: (Kneeling at Joseph's feet.) "Oh, my Lord, let thy servant, I pray thee, speak a word, and let not thine anger burn against thy servant for thou art even as Pharaoh. Thou asked thy servants concerning their home and when we had told thee, thou commanded thy servants that we bring unto thee our brother Benjamin. When we told this unto our father, he forbade it, for he loveth the lad because his brother is dead and he alone is left of the sons of Rachel. But our need was sore, so I made myself and my sons surety for the lad's safety and we brought him with us. If the lad return not to our father, he will surely die, and we

will bring down his gray hairs in sorrow to the grave. Now, I pray thee, let thy servant remain as thy bondsman, but let the lad go up with his brethren lest evil come on his father."

Joseph: "Cause every man to go out from me save only these men from Canaan."

(Exit servants, steward, etc.)

Joseph: (Weeping). "Do ye not know me? I am Joseph; doth my father yet live?" (Brothers look frightened, but do not answer.) "I am Joseph, thy brother, whom ye sold into slavery in Egypt, but grieve not yourselves because of that for God did send me before ye to preserve your life and to save you alive by a great deliverance. It was not ye who sent me thither, but God."

Several: "It is surely our brother, Joseph; he has forgiven us."

Joseph: "Now, I know that there are yet five years in which there will be neither plowing nor harvest in all the land. So haste ye, and go up to my father and say, 'Thy son, Joseph, liveth, and God has made him Lord over all of Egypt. Come down to me and tarry not and thou, and all thy house, shall dwell in the land of Goshen and be near unto me. I will give thee wagons and provisions for the way. Make haste.'"

Reuben: "We thank thee, O my brother, for these good things and we will at once bring our father unto this land."

Joseph: "It is well, let us give thanks unto God who hath done this wonderful thing."

Brothers: "Yea, let us give thanks unto God. Let us bless his holy name forever."

#### **10:25 Warning Signal.**

#### **10:30 Recreational Period.**

Conducted in the same way every day.

#### **10:50 Handwork Period.**

Continue the work as outlined in the first four programs.

#### **11:15 Warning Signal.**

#### **11:20 Closing Period.**

Conducted as on preceding days.



## PROGRAM 6

### SECOND WEEK—MONDAY

**8:55 March.**

**9:00 Worship Period.**

**Quiet Music.** (Lord's Prayer.)

Rising chords.

Lord's Prayer. (Sung.)

**Scripture.** (Mark 12:30, 31; 1. Cor. 13:1-8.)

**Song:** "Saviour Like a Shepherd Lead Us."

**Prayer.**

**Offering.**

Seating chords.

**9:10 Bible Drill Period.**

(Review Books of Law, History and Devotion.)

What is the name of the book that follows Psalms? (Proverbs.) This is a book of wise sayings. Look up Prov. 6:6-12. Here you will find a story that you all know. Prov. 15:1-2. This is a wise saying that we ought to keep in our hearts. All through this book you will find things that are worth remembering.

The next book is Ecclesiastes. We can call this the book of the preacher. In it the author attempts to explain the true meaning of life. It is not a book for children but there are many verses in it that are for children. (Ecc. 12:1.) The Song of Solomon, which the Hebrews called the "Song of Songs", is a love poem in dramatic form.

Shall we repeat the names and meaning of the books of Devotion?

Job—Book of Job.

Psalms—Book of Songs.

Proverbs—Book of Wise Sayings.

Ecclesiastes—Book of the Preacher.

Song of Solomon—Book of Love Songs.

**9:15 Bible Memory Period.**

Passage for the week 1. Cor. 13. (1. Cor. 13:4-8 should be written on the blackboard as suggested in the program for Friday.)

The Song of Songs is the love song of the Old Testament. Who can tell me where to find the Hymn of Love in the New Testament? (1. Cor. 13.) On the board we have the outline of the fourth, fifth, sixth, and seventh verses. I would like the girls to repeat them. Then the boys.

Who can tell me the names of the people in our stories who suffered long and were kind. (Joseph, Abraham.) Let us write their names after those words in our verse. Joseph's brothers did not love him so they did all the things that love would not do (fourth and fifth verses). Do you remember the story about Abraham and the three angels just before the destruction of Sodom? Who can tell it? He was rejoicing not in unrighteousness. Does the seventh verse make you think of any special person? (Jesus, Abraham, Joseph.) What did these people do that showed love? Did Isaac's life illustrate any part of these verses? (Love is kind.) Did Jacob's life? (Endureth all things for Rachel.)

Now let us rise and repeat verses 4-8. Then we will repeat 1. Cor. 1-8.

**9:25 Music Period.**

God Will Take Care Of You. Page 128.

How Firm A Foundation. Page 129.

Play "God Will Take Care Of You".

Our new song is one that might have been written about Joseph. The chorus says:

God will take care of you,  
Thro' ev'ry day,  
O'er all the way;  
He will take care of you,  
God will take care of you.

Shall we say it over together first and then sing it? The verses say just the things that Joseph must often have thought. Don't you think that, as the caravan journeyed down into Egypt, he often said to himself, "I will not be afraid, for Jehovah loves me and will take care of me no matter what happens." That is just what the first verse means. (Sing it over softly.) Which word means "afraid"? (dismayed). Where does the song say, "whatever happens"? (whate'er betides). Don't you think we could sing this verse now?

(Repeat the second verse.) Which part of the story does this verse make you think of? (Joseph as Potiphar's slave. Joseph in prison.) What does "assail" mean? (When there are dangers about.) Now we will learn this verse, and then sing both the first and second verses.

**9:40 Bible Story Period.**

Teacher's aims—To show how God watched over and cared for His people; to show that it was



because Joseph kept God's laws that he prospered; to show the children that in a life lived according to God's laws, "All things work together for good."

Have the children re-tell Friday's story.

### THE STORY

Joseph, The Forgiving Brother.

Gen. 43-50

The corn, which had been brought from Egypt, did not last long when there were so many people to be fed and soon Jacob called his sons and said, "Go again and buy us food in Egypt." But Judah answered him and said, "How can we buy food when the ruler said we should not see his face unless we brought with us our youngest brother? Send the lad with me and I will be surety for him. If I bring him not back unto thee, then let the blame be on me forever. We shall starve unless we get the food."

So Jacob helped them to get a present of balm, honey, spices, nuts, and myrrh ready for the ruler in Egypt. They took double money to pay for the corn and they took, also, the money which they had found in their sacks upon opening them when they had returned from Egypt. Then he gave Benjamin into the care of Judah and they started on the long journey across the desert into Egypt.

Joseph was watching for them to come again and when he saw his brother Benjamin with them, he could scarcely keep from telling them who he was. But he ordered a great feast made and invited the brothers to dine in his palace. Then they were afraid lest he might be planning to take them as bondsmen, because of the money that had been still in their sacks. But when they came to the palace, they found a table set for them, another for the Egyptians, and another for the king. From the king's table there came special things for their use and to Benjamin there came much more than to all the rest. As they ate, Joseph watched them and he knew that they had changed, for they were not jealous of Benjamin as they had been of him. And Joseph longed to take his brother in his arms and bless him.

Very early in the morning, the men loaded their camels with food and started for home, Simeon and Benjamin both being with them. But when they had gone a half day's journey a messenger from the ruler came hurrying to them saying, "The king's silver cup, which is so sacred to him, has been stolen. Where have you hidden it?"

Then the brothers said, "Why should we steal from the ruler? We have not the cup. Search our sacks and if it be found, let the one that has it die and let the rest of us be bondsmen."

So they searched the sacks and found it not un-

til they came to the sack of Benjamin and there, hidden deep in the meal, was the cup, for the ruler had commanded that it be placed there in order to test the brothers. Then the men rent their clothes and begged for the life of Benjamin. They loaded the camels and started at once for the palace again. They fell before Joseph on the ground, assuring him that they did not steal the cup. But the ruler said to them, "God forbid that I should take you all as bondsmen. Only the one in whose sack the cup was found shall stay. As for the rest of you, get you up in peace unto your father's house."

Then Judah spoke to the ruler and said, "You asked us of our home and we told thee. Then you commanded that we bring unto thee our brother Benjamin. When we told this to our father, who is an old man, he begged that we should not take the lad away from him because already he had lost a son whom he loved. But we needed the food, so I offered to be a surety for the lad. Now, I pray thee, let me stay instead of the lad and be a bondsman unto my lord, lest I bring down the gray hairs of my father unto the grave in sorrow for his son."

When Joseph saw the love of Judah for the boy, he could restrain himself no longer, so he sent all the Egyptians from the room. Then he cried with a loud voice, that was full of love and sympathy, "Come near to me I pray you. I am Joseph, your brother, whom ye sold into Egypt. Now, therefore, be not angry nor grieved with yourselves. God did send me here before you to preserve life. There are yet five years when there shall be no food. And God sent me here before you to save a great nation in the earth and to save your lives by a great deliverance. He hath made me a father to Pharaoh and a ruler throughout the land of Egypt. Get thee up into Canaan and say to my father, 'Thus saith thy son Joseph, 'Come down unto me and tarry not and thou shalt dwell in the land of Goshen and thou shalt be near unto me.'"

So Joseph forgave his brothers, loaded their camels with grain, gave them many, many things to make the journey of his father more comfortable, and sent them back to Canaan.

After many days they came to their father in Canaan and said to him, "Joseph is yet alive and is governor over all Egypt." But Jacob could hardly believe them. Then they told him of all that Joseph had done for them and of the journey that was before him.

Now Jacob was a very old man and he hesitated about going from the land which he loved and which God had promised to his seed forever. So as he lay under the stars, he asked God about it. And in a dream God said to him, "Fear not to go down into Egypt, for I will there make of thee a great nation. I will go down with thee into Egypt and I



will surely bring thee up again. And Joseph shall put his hand upon thine eyes."

So with glad hearts the journey to Egypt was begun. They took their families, and their goods, and their cattle so the caravan was a long one. Judah went before his father to prepare the way for him and Joseph himself went to Goshen, which was a very fertile place just east of the Nile River, not very far from where the city of Cairo is today.

How glad Jacob was to see his long lost son! How glad Joseph was to put his arms about the neck of his good, old father, whom he had never expected to see again. After they had visited together for a while, Joseph went to Pharaoh and told of the coming of his family and Pharaoh gave to him the land of Goshen for a dwelling place for the tribes.

Then, because the brothers were good herdsmen and the land was fertile, the children of Israel, (as the sons of Jacob are always called from this time on), came to have many possessions and they multiplied in numbers.

For seventeen years, Joseph was happy in having his father near him. Then Jacob knew that the time had come for him to die. So he sent for Joseph and his two sons, Ephraim and Manasseh. He wanted to bless them all with the blessing which he had secured the right to give so many years before. And this was the blessing with which he blessed them: "The angel which redeemed me from all evil bless the lads; and let my name be named on them and the names of my fathers, Abraham and Isaac, and let them grow into a multitude in the midst of the east."

Not long after this Jacob died. Then his sons carried him back to the land of Canaan and buried him in the cave at Machpelah, where Abraham and Sarah, Isaac and Rebecca and Leah, were already buried. Then the brothers came to Joseph and said:

"Thy father did command before he died saying, 'So shall ye say unto Joseph, 'Forgive, I pray thee now, the trespass of thy brothers and their sin, for they did unto thee evil.''" And when they had finished speaking, they fell down before his face and said, "Behold, we be thy servants."

Perhaps in the days when he was a boy, Joseph had thought of some of the things he would do when his brothers should fall down before him but, surely, he never thought he would do just as he did on this day, after the father had died. He had learned to be humble, even though he was great, he said gently unto them, "Fear not. For am I in the place of God? As for you, ye thought evil against me, but God meant it unto good to save much people alive. Fear not. I will nourish both

you and your little ones." So he comforted them and spoke kindly unto them."

Joseph lived to be an old, old man, and the children of Israel, whom he had brought into the land of Egypt, not only had a chance to live when there was famine in the land, but they also had a chance to learn many things from the people who lived about them and with whom they worked. And Joseph was honored all the days of his life. His boyhood dreams had all come true, because he honored God, and did his best, whether he was on the hillside, or in the prison, or in the palace.

## AFTER THE STORY

(Show to the children the two large pictures.) This picture shows how the brothers treated Joseph and the other one shows how he treated them. Only the love of God in his heart could have made him so kind and forgiving. What a happy place the world would be if we all kept the Great Commandments as well as Joseph did. Shall we bow our heads and ask God's help in keeping His laws?

## 10:00 Bible Expressional Period.

1. **Notebook Work.** Do you think it would be a good thing to have an outline of Joseph's life in our notebooks? (Talk over the story with the children and make an outline on the board. The finished outline will be something as follows:)

"The Man Who Kept the Great Commandments."

Jacob's ten oldest sons hate Joseph because:

1. He dreams that some day they will bow down and serve him;
2. Jacob shows that he loves Joseph best;
3. Jacob gives him the coat of many colors.

Jacob sends Joseph to see if all is well with his brothers.

The brothers sell Joseph as a slave.

Potiphar buys Joseph. Joseph becomes overseer of the household.

Joseph is cast into prison because people lied about him. He becomes keeper of the prison.

Joseph interprets the dreams of the butler and the baker.

Joseph interprets Pharaoh's dreams.

Joseph is made ruler of Egypt.

Joseph saves Egypt from starving during the famine.

Joseph's brothers come twice to Egypt to buy corn. He tests them severely to see whether or not they are still wicked and cruel.

Joseph forgives his brothers.



Jacob and all of his family come down into Egypt and make their homes in the land of Goshen.

Joseph loved and trusted God all his life, so God was able to help him.

Joseph loved his neighbor (brothers) and forgave the evil his brothers did.

All things worked together for good in Joseph's life, but it was not always easy for him.

(Paste the second small picture in your notebooks.)

**2. Sand Table Work.** (A Forgiving Brother, Gen. 44.) Use the sand table cut-outs for the story of the "Forgiving Brother". The sand table could be divided into two parts and both pictures of Joseph presented at the same time.

**3. Dramatization.** Continue work that was begun on Friday. See page 38.

**4. Models.\*** If possible, the work done in model making should be individual and show what each child has found out for himself. The younger children may need some help but the older ones should work out their own ideas. You can ask each child to build the same model, as a tent, or ask each one to build something that belongs in the story of Abraham or Jacob, etc. The latter is the better plan. Plasticine, clay, cardboard and odds and ends of material may be used. It would be well to have a few models to show the class. Then suggest others that could be made. Children old enough to read well can be referred to the Bible for suggestions. Some of the models that illustrate the life of the Patriarch are:

**A tent.** A piece of heavy material stretched over poles and fastened at the sides with ropes.

**Shepherd's crook.** Heavy wire bent into shape and covered with brown paper, or a stick of the proper shape whittled smooth, or a crook whittled out of soft wood. Bundle of fagots. Twigs tied together.

**Firepot.** Earthen jar moulded out of clay or plasticine.

**Altar.** Built out of pebbles fastened together with clay.

Coat of many colors.

**10:25 Warning Signal.**

**10:30 Recreational Period.**

**10:50 Handwork Period.**

**Girls—**When the dolls are dressed, the girls can make sandals for them out of old kid gloves. Place the doll's foot on a piece of paper and draw around it for a pattern. Cut the sandals out of the leather. It is a good idea to make them double with a piece of cardboard to hold them stiff. Fasten the thongs (cut out of the leather also) as shown in the sketch (see page 139.)

To swaddle the doll take a square piece of material three times the length of the doll, cut it in half diagonally, fold over this cut edge, lay the doll on the material with its neck on the folded edge, it should be near one corner, fold this corner over the doll, fold the lower corner over the doll's feet, wrap the remaining material around the doll and fasten with a few stitches. For head covering cut the corner off the other half of the square, fold over this cut edge, put on doll's head like a shawl with the point down the back, tie securely around the neck, the head covering should be adjusted before the doll is swaddled. (See diagram, page 142.) The swaddling bands are bright ribbons, often very old and beautifully embroidered, that are wound around the baby over the white material to hold it in place. As far as we can find out all the little babies of the land of Canaan from the days of baby Isaac down to today have been dressed this way. Let the girls name their doll.

(Dressing the two dolls will occupy the handwork period for the rest of this week.)

**Boys:** (During the second week the boys continue to make animals so that they have a long procession when they are all completed.)

**11:15 Warning Signal.**

**11:20 Closing Period.**

\*See pages 136, 137.

## PROGRAM 7

### SECOND WEEK—TUESDAY

**8:55 March**

**9:00 Worship Period.**

**Quiet Music:** (Lord's Prayer).

Rising Chords.

Lord's Prayer (Sung).

**Scripture:** 1. Cor. 13:1-8.

**Song:** "God Will Take Care Of You." (Two verses.)

**Prayer.**

**Offering.**

Seating Chords.

**9:10 Bible Drill Period.**

(Review the books of Devotion.)

We have studied the books of Law, the books of History, and the books of Devotion. What is the next group? (Major Prophets.) Why are they called the Major Prophets? Prophets is just another word for teacher. It means the same as teacher. (Major Prophets are longer than those of the Minor Prophets.) Do you know that many years after Joseph died the children of Israel became a great nation under King David and King Solomon living in the land of Canaan? But some of the people quarreled with King Solomon's son and the kingdom divided into two parts. The southern kingdom was called Judah and the northern kingdom was called Israel. Isaiah and Jeremiah were teachers in the southern kingdom of Judah.

The first book of prophecy is Isaiah. This is the most beautiful of the books of prophecy and one of the finest books ever written. It tells a great deal about the coming of Christ. It can be called the book of the promise of the Messiah.

The next two books were written by a prophet, a teacher named Jeremiah. The prophet Jeremiah lived in Jerusalem just before it was conquered and laid waste by King Nebuchadnezzar of the country Babylon. He taught the people concerning the destruction of the city, the exile of the people to Babylon, the rebuilding of the city after many years, and the coming of the Messiah. He wrote both the Book of Jeremiah and the Book of Lamentations.

In the book of Isaiah there is a story that tells how Jehovah called Isaiah to be a teacher. (Isa. 6; 1-10.) I would like to read it to you.

**9:15 Bible Memory Period.**

From the day that Isaiah said, "Here am I, send me"; no, long before that, ever since God first called men to serve Him there have been some men who answered His call. One of these men was Paul, who wrote the letter to the Corinthians. Turn to 1. Cor. 13. Verses 8, 9, 10, 11, 12, tell about things that are valuable, but that do not last forever. Let us read the eighth, ninth, and tenth verses to ourselves. Are there any questions? Then each one of you study these verses yourselves. (Allow a few minutes for study.) Now we will all say them together. (Repeat them several times.)

**9:25 Music Period.**

Teach, "God Will Take Care Of You", third and fourth verses.

Shall we learn the rest of our new song today? It makes me think of our memory work as well as Joseph. "Love never faileth" means the same thing as "All you may need He will provide". Abraham found that this was true, too, when Jehovah sent the ram to be sacrificed instead of Isaac. Can you think of anything that God has given you? (Teach the words of the third verse.)

The fourth verse promises that God will take care of us everywhere, always. (Teach the words. Sing the third and fourth verses.)

Now let us sing the song about the book that tells us about God. (Sing "The Bible.")

**9:40 Bible Story Period.**

**Teacher's aims:** To show how the family of Jacob became a nation; how Moses tried to do what he thought God wished; that some of the hard things that we must do and the troubles that come to us are a part of God's plan for our lives.

**Preparation.** Who can name the first five books of the Bible? Our story yesterday was the last story in the Book of Genesis. Who can name some of the men whose stories are found in Genesis? Today our story comes from the Book of Exodus. It is the first part of the story of one of the greatest leaders Israel ever had. We might call him the new teacher of the Hebrews. For when they had learned all that they could learn from the Egyptians God sent His people to school in the wilderness and Moses was their teacher.



## THE STORY

How the family of Jacob became a nation—But a nation of slaves. A deliverer arises.

(Exodus 1-5.)

## The Story of Moses.

After the death of Joseph, the children of Israel grew in numbers, and in wealth, and in power, so that the land of Goshen was filled with them. Then the people of Egypt began to fear that if a war should arise the Israelites would fight against Egypt so, forgetting how Joseph had saved their own lives and their country by his wisdom, they put heavy burdens upon the Israelites. They were forced to work in making bricks and mortar; they built great stone cities for the Pharaoh; they did all manner of service in the field, so that, in time, they became, not a great free people, loving and serving the great God, as Jacob had hoped they would become, but a nation of slaves who were in danger of forgetting their own God. They were very unhappy people.

When the extra hard work did not make the numbers of the Israelites grow less, the king made a law that all boy babies should be killed as soon as they were born. And, of course, this made them more unhappy still.

Now in one of the tribes there were a man and his wife who had two children, a boy named Aaron and a girl named Miriam. When a boy baby came into their home, the mother determined to hide him. And she did succeed in doing it for three months. Then he was such a big boy and made so much noise that she was afraid she would be found out and the child put to death. So she made a little basket of reeds, put pitch and slime in the cracks to make it water-tight and then, placing the baby in the basket, she put the basket among the weeds at the river's edge. Miriam, the sister of the baby, was left to watch the little one so that the mother might know what became of her baby, whom she loved so well.

Soon the princess came down the river to bathe. She saw the little basket floating in the river and sent one of her maids to get it for her. On opening it, she found the little one crying in the basket. Now the princess was a kind-hearted person and so she loved the little one and determined to care for the child herself. When Miriam saw that she was about to take the baby home, she asked the princess if she cared for a nurse for the child. Then, running home, she brought the mother to the princess.

"Take the child and nurse it," she said to the mother, "and I will give thee wages. He shall be called Moses because I drew him out of the water."

So Moses was nursed in his mother's home for a time and taught to believe in the God of the Israelites.

After a time he was taken to the palace of the king and brought up as the son of the princess. He was sent to school and learned all that the very best teachers in Egypt could give to him. Thus he became wise and he learned the things that a king's son ought to know, as well.

But, though Moses lived for years in a king's palace, he still loved his own people, and when he saw how hard they had to work and how unjustly they were treated, he was sad and troubled. He wished he might help them to an easier life. Finally one day when he had grown to manhood, he saw an Egyptian beating one of the children of Israel. His anger rose and he tried to save the Israelite, but in so doing, he killed the Egyptian. As soon as he had done it, he knew there was trouble ahead so he had to leave the country to save his own life.

To the east of Goshen was the desert and to the north was the Great Sea. He could not go to the south or the west, so there was only one thing to do and that was to go into the desert. After traveling for many days, he came to a well where some shepherdesses needed a friend to help them draw water. So he helped them and then went to visit in the home of their father, a priest of Midian. They were kind to the wanderer and he lived in their home for many years, tending the flocks for Jethro, and learning of Jethro more about the God of Isaac and Jacob.

This meant many long, lonely days on the hill-sides with the sheep when he had plenty of time to think about his old home and his people. There was little water to be had, so he drove the flocks here and there until he knew the country round about as well as one could know it. His life was full of hardships and so he learned to conquer himself and think of the sheep. Often he was very lonely and longed for the old home. But God needed a brave, strong leader to free his people and so Moses was being trained for God's work, although he never dreamed he was to be used.

One day he drove his flock to a high mountain called the Mountain of God. From this place he could see very far in every direction and he loved the mountain. He was thinking about the news that had come to him of the new ruler in Egypt and his cruelty to the Israelites when he saw a bush that seemed to be afire. And as he looked, he heard a voice within him saying, "Moses, Moses." And Moses answered, "Here am I". Then the voice said, "This is a holy place. I am the God of thy fathers, the God of Abraham, the God of Isaac and the God of Jacob. I have seen the affliction of my people and

have heard their cry. I am ready to deliver them and to bring them out of that land and into a land that is flowing with milk and honey."

As Moses listened, there came to him the great call to leadership for the voice within him said, "Come, and I will send thee to Pharaoh that thou mayest bring forth my people, the children of Israel, out of Egypt."

Now this was just what Moses had been wishing he could do, but when he knew that God was ready to use him, the task seemed so big that he began to make excuses and he said, "Who am I that I should go unto Pharaoh and that I should bring forth my people out of Egypt?"

And then he heard a great promise—one that stayed with him as long as he lived, "Surely, I will be with thee; and this shall be a token unto thee that I have sent thee. When thou hast brought forth the children of Israel out of Egypt, ye shall serve God upon this mountain."

"But who shall I say has sent me when I come to Pharaoh?" asked Moses.

"Thus shalt thou say," said the voice, "the great Lord hath sent me unto you. Go to the children of Israel and say that the God of their fathers has sent you to deliver them."

But still Moses was not convinced though he had seen wonderful things happening about him. So he said, "But I am slow of speech and of a slow tongue. How shall I speak to the king?"

"Who hath made man's mouth? Now, therefore go," said the voice, "and I will be with thy mouth and will teach thee what thou shalt say. Thy brother Aaron shall be thy spokesman and he will go with thee to the king."

When Moses was very sure in his heart that God really wanted him to go and free his people, he took his sheep to the fold, and told Jethro of his desire to go once more to his old home. Then he packed his tent and made ready to take his family across the desert. But before he could get ready to go, his brother Aaron came to meet him and Moses told him of the things that had come to him on the Mountain of God.

Soon, together, they went back to Egypt and when the children of Israel heard the message which God had sent to them, they believed it and they bowed their heads and worshiped God.

Not many days later, Moses and Aaron went to see the king and when they had been taken to him they said, as God had told Moses to say, "Thus saith the Lord God of Israel, 'Let my people go that they may hold a feast to me in the wilderness.'"

When the king heard this he was very angry that his slaves should ask such a thing and he answered, "Who is the Lord that I should obey his voice to let Israel go? I know not the Lord and

neither will I let Israel go. Why do you take the people from their work? Get under the burden instead."

After Moses and Aaron had gone, the king sent to the taskmasters and said, "The children of Israel have not enough to do so they think of a sacrifice. Give them no more straw to mix with the clay in making the bricks. Let them search the fields and find it for themselves, but force them to make just as many bricks as they have been doing."

So the taskmasters refused to give them straw and the children of Israel hunted the fields to find stubble to use. This took their time and when they had fewer bricks at the close of the day, they were whipped for their failure. Thus their burden became greater. When they met Moses and Aaron in the way, they told them of the evil that had come to them.

Then Moses wondered if he had made a mistake in thinking God could use him. He wanted to help, but it seemed as if he were hindering. So he went to God about it and he said, "Why hast thou sent me, Lord? My coming has made my people work harder than before!"

And God heard the prayer of this man whom he had chosen away out in the hills of the desert. He helped Moses for he sent him a wonderful answer, "I am the Lord. I have established my promise to Abraham to give unto his seed the land of Canaan. Say unto the children of Israel, I will redeem you, I will take you to me for a people and I will be to you a God. And ye shall know that I am the Lord, your God, I am the Lord."

And when Moses had talked with God in his own heart, then he was content to let God show him just how to deliver the people in God's own way.

### AFTER THE STORY

Do you think that God calls us today? Yes, I think He does. But if we expect to hear Him we must listen for His voice. When are we most likely to hear it? (When we are praying.) Yes, when we are praying alone. We ought to pray alone every day and often many times a day. When we pray there are three things we ought to do:

1. Worship and praise God. (First part of the Lord's Prayer.)

2. Tell Him about the things that we need and ask Him to supply our needs. (From "Give us this day" to "from evil.")

3. Thank Him for the things that He has given to us. Could we make a prayer now that we might say? (Have the children make suggestions. Keep your language simple. When it is finished pray the prayer that they have made.)



**10:00 Bible Expressional Period.**

**1. Notebook Work.** (At some convenient time each child should make a map of the Sinai Peninsula for his notebook.)

Our title for our notebooks today will be, "How Moses was trained to be the leader of his people".

First let us think over his life. Why do you suppose he was raised in the palace of Pharaoh? (So that he would not feel or act like a slave. So he would learn the "Wisdom of the Egyptians", which meant how to be a soldier, a judge, a lawmaker, and a leader.)

Why did God give him to his own mother to nurse? (So that he could learn to know and love his own people. So he would learn to know and serve the true God instead of the false gods of the Egyptians.)

Why did God send him out into the wilderness? (So he would learn about it and be able to lead the people through it. So he would learn to depend on God.)

Moses was forty years in Egypt and forty years in the wilderness so you see he took plenty of time to fit himself for his great work.

(Write on the board the ways in which Moses was trained to be a leader and have the children copy them.)

**2. Map Work.** Have the children make a map of the Sinai Peninsula. (For method see page 20; for outline of map see page 132.)

Locate the peninsula on the map of the Old Testament World.

The surface of the peninsula is broken up by many rugged masses of mountains of no great height. Between them there are fertile valleys where many sheep can find pasture. Mount Sinai is in the mass of rocky peaks near the southern extremity of the peninsula.

The land of Goshen lays between the central channel and the most easterly channel of the Nile Delta. Moses' home in Egypt was probably in the city of Heliopolis that stood near where the river divides into three channels forming the delta of the Nile. From there he fled into the wilderness and probably followed the road south along the western side of the peninsula. The land of Midian extended from the southern point of land north along the eastern coast. Naturally the flocks of Midian were pastured in the valleys around Sinai. It was somewhere on the slopes of the mountain that Moses saw the burning bush.

On your maps locate Goshen, Sinai, Midian, Heliopolis, and trace Moses' journey.

**3. Sand Table Work.** Moses and the Burning Bush. Ex. 3:1-7. Use the sand-table cut-outs for the story of the Burning Bush. For method see page 13.

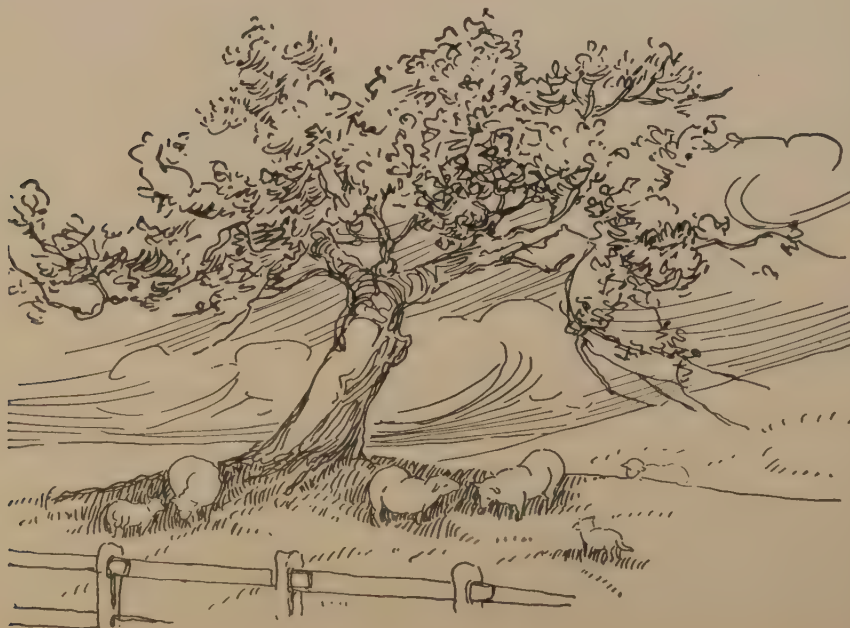
**10:25 Warning Signal.**

**10:30 Recreational Period.**

**10:50 Handwork Period.**

**11:15 Warning Signal.**

**11:20 Closing Period.**



## PROGRAM 8

### SECOND WEEK—WEDNESDAY

#### **8:55 March**

#### **9:00 Worship Period.**

Rising Chords.

Lord's Prayer (Sung).

**Scripture:** 1. Cor. 13:1-11.

**Song:** "God Will Take Care Of You," four verses.

**Prayer.**

**Offering.**

Seating Chords.

#### **9:10 Bible Drill Period.**

(Have one child name the books of Law, another the books of History, a third the books of Devotion.)

Who can tell what the word "Prophet", as used in the Old Testament, means?

Who can explain what the words "Major Prophets" mean? Who can name some of the men who wrote these books? (Isaiah and Jeremiah.)

The fourth book was written by the prophet Ezekiel during the time when the Jews were exiles in Babylon and tells of the exile and of the return of the Jews to the land of Canaan. Ezekiel tells of God, the Good Shepherd; of showers of blessings and of many other things that we often talk about.

Daniel is the one of the Major Prophets that children know most about. Daniel also was a teacher of the exile. He told about the five great empires that should arise in the world: Babylonian, Persian, Grecian, Roman, Christian. Then the books of Major Prophets\* are:

Isaiah—The Book that tells of the coming of Jesus.

Jeremiah and Lamentations—The Books that tell about the Destruction of Jerusalem and the building up of an ideal Israel.

Daniel—The Book that tells about Five Great Empires of the World.

#### **9:15 Bible Memory Period.**

In which of these five great empires are we living? (The Christian.)

What are the two great laws of the Kingdom of Christ? (Repeat Mark 12:30, 31.)

What did the verses that we studied yesterday say about love? (Repeat 1. Cor. 13:8-11.)

\*It is not possible to characterize the prophets accurately in a few words. These phrases only suggest something of the content of the books.

There is only one place that we will find perfect love, that is in the Kingdom of God.

But when we do find it, it will be a very wonderful and beautiful thing.

I know that each one of you thinks about the time when you will be grown up. You may not be certain just what you are going to do, but you know that you will be very much wiser and stronger than you are now. That is what Paul is thinking about in the eleventh verse. (Read the verse.) If we read the verse over together I think that we will be able to say it with our Bible closed. Now we will repeat the eighth, ninth, tenth, and eleventh verses.

#### **9:25 Music Period.**

Can anyone tell me who Robert E. Lee was? He was a great soldier and leader of men. John, you may tell us what you know about Theodore Roosevelt. The favorite hymn of these two great men was one about building your life on the firm foundation of faith in God. Moses surely built his life on that foundation and I thought that we would learn this hymn as we studied about him. As we sing it we can think of General Lee sitting in his tent, poring over the plans for a battle, humming it to himself. Or of Roosevelt, every time he was asked, "What hymn shall we sing Mr. President?" answering, "Sing 'How Firm A Foundation.'"

(Sing the whole hymn. Teach the words of the first verse and have the children sing it.)

#### **9:40 Bible Story Period.**

Teacher's aims—These are the same for all of the stories about Moses.

**Preparation**—(Show the large picture of the Call of Moses.) Who can tell me the story of this picture? When God called Moses what promise did He make? (That He would help him.) But when Moses went to Pharaoh what did Pharaoh say? What did he do?

### THE STORY

The Deliverance of Israel from Bondage..

Exodus 6-15

Plagues and the Passover

Ex. 6-13

Pharaoh had said that he did not know the Lord whom the Israelites worshiped and did not fear him, but he was very soon to change his mind. Once



again, Moses and Aaron went to the king and told him that trouble would surely come upon Egypt if he did not let the people go. But the king said, "I am not afraid of the things which you and your God can do. I have magicians who can change anything that you may do. I shall not let the people go." But nevertheless, deep down in his heart, he was afraid of this God of whom they told.

Soon after this, he was walking beside the river one day when Moses came close to him and said, "Thus shalt thou know the power of God. The waters of this great river, the Nile, shall turn red with blood and in it there shall be all sorts of decaying things. Thou shalt see if thou wilt not hear."

And sure enough, the water of the Nile became red-colored and the people of Egypt could not drink thereof. They tried to find water in the wells, but that, too, was evil and they could not use it. But over in the land of Goshen, the wells and springs were pure and sweet, because over there God was taking care of His people.

When Pharaoh saw it, his heart was hardened and he said, "This often happens in the time of the spring rains. I do not believe that the God of the Israelites had anything to do with it. They cannot go."

But after seven days, frogs began to crawl out of the river. They covered the banks, then the roads; then they came into the houses and even on the tables and into the beds. No one likes to have frogs around them and the king began to be frightened. He sent for Moses and said, "I cannot stand having these frogs about. Ask the Lord to take them away and I will let the people go tomorrow."

But when the frogs had gone away, Pharaoh said to himself, "What a foolish thing I have done. The frogs were only here for a few days and would have gone anyway. I will not let them go as I have promised for they might not come back and then I should have no slaves."

But the decay of the frogs everywhere brought another trouble to the land for flies and lice came upon man and beast—swarms of them, and even into the palace they came, making the king very uncomfortable and unhappy. Over in the land of Goshen where there was no decay, there were no flies.

When the king heard of it, he again sent for Moses and said, "You may go but do not go far. And pray your God for me that these dreadful flies and insects may be taken away." But as soon as the insects had moved on from the Nile, the king again forgot his promise.

Months went by and one thing after another came to make the land of Egypt think of the God

of the Israelites. Disease came to their cattle and many died. Then the people began to have great boils on their bodies which were very painful. Then a great hail storm came and the lightning flashed, and the thunder rolled, and the land was in darkness. All the people were frightened, but the king most of all. He saw the trees and the growing grain all ruined and he feared famine. Over and over as the hard things came, he said that the slaves could go—and then he changed his mind.

An East wind from the desert came blowing over the land and with it came swarms of locusts and they ate up what the storm had left so there was poverty everywhere. But the locusts did not reach the land of Goshen and all Egypt saw how God was caring for his people.

Finally Moses said to the people, "There have been nine plagues that have come upon the land, but a harder one is surely coming. A sickness is coming to the land and in every house there will be someone dead. Even in the palace, the first born shall die. This will make the king beg us to go lest he also die. Make ready for flight. Do not even wait to bake your bread for we shall go in haste. Every house shall take a lamb that is without a spot and sacrifice it. With some hyssop, blood from the lamb shall be sprinkled on the lintel and the door posts. This shall be a sign that ye are servants of God. After the blood has been sprinkled, the lamb shall be roasted and eaten by all. Gird your loins and take your staff in your hand so that all may be in readiness for flight. Let all stay within the doors of his own house until the time comes."

Then, even as Moses had said, a terrible sickness fell upon the land and in every home the first born was sick—in every home there was death. But in the land of Goshen, there was no sickness in the homes where the blood was sprinkled on the posts of the door. The lamb that had been sacrificed was the sign of their safety.

Then Pharaoh rose up in the night and came in all haste to the land of Goshen and said, "Rise up and get you forth from among my people. Go and serve the Lord, as you have said. Take your flocks and your herds, as ye have said and be gone."

And the Egyptians who were with him urged that the slaves hurry, lest all the people die. They even gave them jewelry and silver if they would go more quickly. Then, because all was in readiness, due to the wisdom of their new leader, the long line of people, flocks, herds, donkeys, and camels loaded with household things was soon on its way to the land where lay the great desert that Moses knew so well. Lucky it was for them all that he knew the way, knew where to find the springs, knew that God would help him to bring them to the Mountain of God. For since he knew that God was leading them,

Moses was not in the least afraid to lead the people out into the desert country.

How different it all was from the caravan which had come in from Canaan at the invitation of Joseph. Then they were friends of the ruler. Now they were slaves, trying to get away from the heavy burdens of the Egyptians. But though they were slaves, they were still God's people and he had raised up for them a wonderful deliverer—Moses. No longer were they to be slaves. They were on their way to a land flowing with milk and honey. This was the very beginning of their growth into the great, great nation which gave Jesus to the world.

After many miles had been put between them and their old home, Moses said to them, "When ye have come into the land of Canaan, ye shall keep this day as a feast day. Ye shall kill a lamb, and sprinkle its blood, and eat its flesh as a remembrance of this day when the death angel passed over your homes. It shall be called the feast of the Passover and it shall be continually held in remembrance of the goodness of God in leading you out of the land of bondage. Ye shall remember the lamb which was sacrificed for you. This shall ye teach to your children that the goodness of God be not forgotten."

#### AFTER THE STORY

(Show the children the picture of the Passover.) This picture shows some of the things that happened on the night of the first Passover. The children of Israel were free at last. They had started for the Promised Land. The second verse of the song that we are learning says:

"Fear not I am with thee, O be not dismayed;  
For I am thy God and will still give thee aid;  
I'll strengthen thee, help thee, and cause  
thee to stand,

Upheld by my righteous, omnipotent hand."

"Omnipotent" means all powerful. It should have been easy for the Hebrews to believe that the God who had delivered them out of the hand of the Egyptians was all powerful. Shall we sing this verse of our song together?

#### 10:00 Bible Expressional Period.

1. **Notebook Work.** (Give each child one of the small pictures.) Look at the picture carefully. Is there any question that you would like to ask about it? Then I would like to have each one of you write the story of the picture in his notebook.

(When they are through have several of the stories read.)

2. **Poster.** The First Plague. (Ex. 7:14-20.) The poster tells the story of the sending of the first plague. Follow directions given on page 19. For background see sketch.

3. **Models.** (If the children made the model for the patriarchs several of them can be used to illustrate the story of Moses; as the tent, shepherd's crook, altar, etc. The children will think of other models for this story, as the basket boat, Aaron's rod, clay bricks, etc.)

10:25 **Warning Signal.**

10:30 **Recreational Period.**

10:50 **Handwork Period.**

11:15 **Warning Signal.**

11:20 **Closing Period.**





## PROGRAM 9

### SECOND WEEK—THURSDAY

#### **8:55 March**

#### **9:00 Worship Period.**

Quiet Music: (Lord's Prayer).

Rising Chords.

Lord's Prayer (Sung).

Scripture: 1. Cor. 13:1-12.

Song: "God Will Take Care Of You," four verses.

Prayer.

Offering.

Seating Chords.

#### **9:10 Bible Drill Period.**

(Review the Major Prophets.)

The last group of the books of the Old Testament is called the Minor Prophets. Can you tell me why? (These are the short books of Prophecy.)

There are twelve books in this group. The first of these was written by Hosea who was the last of the great teachers of the northern kingdom (see page 45.) He foretold that the people of the northern kingdom should be carried away as slaves into captivity in Assyria.

Joel, who wrote the second of these books lived just before Hosea. He prophesied concerning an invasion of Israel (the northern kingdom) by the Assyrians.

Amos also foretold this disaster.

We can remember these three prophets together. Hosea, Joel, and Amos foretold the destruction of the northern kingdom by the Assyrians.

#### **9:15 Bible Memory Period.**

Turn to 1. Cor. 13:12. What do you think that Paul means when he says "then"? (The time when we shall be in the Kingdom of God and know perfect love.) The last part of the verse means that some day we shall know all things even as God now knows us. Let us read this verse through together and then try to repeat it. Now we will rise and recite this chapter.

#### **9:25 Music Period.**

(Play through the music of "How Firm A Foundation.")

Let us sing the first two verses of this hymn.

The third verse of our song has some hard words in it. Who can tell me what "sanctify to

thee" means? What is "distress"? Then the song says that God will turn our troubles into blessings. Has He done that for any of the people in our stories? (Joseph and Moses.)

Now we will learn this verse.

#### **9:40 Bible Story Period.**

**Preparation.** Will someone tell what happened after God called Moses? (Have the story told down to the end of yesterday's story.)

So the children of Israel journeyed towards the desert on their way to the land which God had promised to Abraham, Isaac, and Jacob; a land flowing with milk and honey.

#### THE DELIVERANCE.

Exodus 13-15

Did you ever try to walk twenty miles in one day when you had little water to drink and the sun was very, very hot? If you did, you know how tired the Israelites were when they came, at the close of the first day, to the borders of the sea which divided Egypt from the Arabian desert. They had been up all of the night before and they would have been glad to rest but they were still afraid that Pharaoh would change his mind again. So on they went, hour after hour.

And Pharaoh did change his mind. After they had really gone, he said to himself, "Now I have done a very foolish thing. How can I get all my building done without these slaves? Who will do the heavy work? Probably their God had nothing to do with it. I will go after them and when they have sacrificed, I will bring them back."

So he called for his very largest chariots with their captains. He brought out his own chariot in which he rode when he went to war, and soon there was the sound of swords and other things used in war, as the chariots, more than six hundred of them, started to follow the Israelites. It was at the close of that first day when they finally saw the runaways in the distance. Of course, their coming made a great noise and their armor flashed in the sun, so there could be no mistaking who they were.

When the children of Israel saw them coming they were very, very much afraid. Ahead of them was one of the great fortresses of the king and the sea which they were to cross. Moses had brought them to a place where the waters were narrow, but

they were too deep for them to get across quickly enough to save themselves from the Egyptians. They thought they should all be put to death for running away, so they cried to Moses: "Why did ye bring us here to die? Were there not graves enough in Egypt? Did we not tell you that we would rather stay there? It had been better to have served the Egyptians than to die in the wilderness."

But Moses told the people not to be afraid, for God would save them if they would be patient and wait. Then God told Moses to lift up his rod and stretch out his hand over the sea and divide it, and God caused the sea to go back by a strong east wind all the night, so that the waters of the sea were divided and the bottom of the sea was dry land.

Now the angel of God who had been in front of the children of Israel went round behind them, and the great column of cloud that had gone on before went behind and stood between the children of Israel and the Egyptians. Although it was night, the cloud gave light on the side next to the children of Israel, while on the other side it was dark.

And the children of Israel went into the midst of the sea upon the dry ground, and the waters stood like a wall on their right hand and on their left hand.

Great must have been the surprise of the people as they saw these wonderful things, for Moses said: "The Egyptians whom ye have seen to-day, ye shall see them again no more forever." And as they advanced into the bed of the sea on dry land, with the cloud behind, they began to understand.

Then the great caravan passed as quickly as ever they could across the narrow place, with the great waters like a wall beside them. When the Egyptians saw the Israelites moving ahead they were much puzzled, for they had rested, waiting for the fog to lift so that they might see to attack them and force them to return. They knew that the sea was before them, and, so, how could they be going on?

Quickly they jumped into their chariots and followed after them. Then they, too, saw the path through the waters, and in their heavy chariots they followed. But the bed of the sea was too soft for the chariots, though it had held easily the soft, spongy feet of the camels. There were reeds there which became entangled in the wheels of the chariots so that they could not go, and there was trouble again for the Egyptians.

The Israelites watched them from the other side. If they succeeded in getting across, there was no hope for them. Suddenly, again, they heard the voice of Moses and saw him pointing with his rod to the great wall of water by the side of which they had come. The east wind had died down, so no longer was the wall of water held in its place, and, with a rush and a roar, it fell back into the sea and the Egyptians, who were in the path of the sea, were swept far out into the waters. Not one of them was left. And

there, on the bank of the sea at the edge of the desert, stood the children of God—*FREE*. No longer slaves, they were a free people, saved by the hand of their God, not only from the waters, but from their enemies.

Oh, how happy they were! They did just what you and I do when we are happy, they began to sing. Moses led the men, and Miriam, his sister, led the women, who played on timbrels and danced for joy and sang. The song is given to us in the Bible, but it is long. Some of the words, however, are so beautiful that it is worth the learning, so that one may know this old, old song which is often sung in our churches:

"The Lord is my strength and my song and he is become my salvation. He is my God and I will prepare him an habitation, my father's God and I will exalt him.

"Who is like unto thee, O Lord, among the gods? Glorious in holiness, fearful in praises, doing wonders. The Lord shall reign for ever and ever.

"Sing ye to the Lord, for he hath triumphed gloriously. The horse and his rider hath he thrown into the sea."

When the song was ended, the people knew that Moses had been chosen of God to lead them and they were ready to be taught by him to do the will of God.

But these men and women who were called children of Israel had been slaves in Egypt and had been told just what to do every day. They did not know how to think for themselves or to plan things to do for themselves, so when they got out on the broad desert country beyond the Red Sea and had nothing to do but to wander on and on, following the pillar of cloud by day and the pillar of fire by night, they got tired and footsore and wanted to go back. The boys and girls among the people probably were very tired every night, but there were many interesting things in the wilderness country to attract their attention as they went from one new place to another.

They came to one spot in their wanderings where the water was bitter and they could not drink it, and all the people complained against Moses, because Moses was leading them and they thought it was his fault. But God showed Moses a tree, which he threw into the waters and which made the waters sweet and good to drink.

Farther on they came to a place where there were twelve springs of good water and seventy palm-trees, but after they got beyond this pleasant spot they nearly starved to death.

Then God promised to take care of them and give them food, so they would know that He had been with them all the time and that it was He who had brought them out of the land of Egypt and had made them His chosen people. And God sent them quail and sent them bread from heaven every day. Then they were ready to sing again, "The Lord is my strength and my song, and he is become my salvation."



### AFTER THE STORY

"The Lord is my strength and my song and He has become my salvation." We can say that about God, too. Just as He delivered the Israelites so He will deliver us from sin and help us when we are in trouble. Let us bow our heads and ask Him to be our strength.

#### **10:00 Bible Expressional Period.**

1. **Notebooks.** As we think about the story of Moses and the children of Israel let us try to remember all the things that God did for them. (Ex. 1 to Ex. 15:23.)

(Write the things the children suggest on the board. The list could be arranged like this):

God did all these things for the children of Israel:

He gave them Moses for a leader.

He sent the plagues so that the Egyptians would let them go out of Egypt.

He did not send any of the plagues upon the land of Goshen.

He opened a path for them across the Red Sea.

He destroyed Pharaoh's host.

He led them in the wilderness.

He gave them food and water during the journey over the desert.

Because of these things the children of Israel sang, "Jehovah is my strength, and my song, and He is become my salvation." (Ex. 15:2.)

2. **Map Work.** On the outline maps trace the journey of Israel across Egypt to the Red Sea. Draw

on your maps the range of mountains that extended along the western coast of the sea. In some places these mountains come so close to the edge of the water that a large company of people could not pass between the two. Here Pharaoh thought the Israelites were trapped.

Mark also the way of the Philistines. This warlike tribe held the coast of the Great Sea that paralleled the Dead Sea and Jordan. The Israelites were not yet ready to meet them in battle.

A sand table map will show these facts most effectively.

Clear the sand away from the areas of the Red Sea and the Great Sea. Mark out the Nile. There are ranges of mountains along the Red Sea and along the coasts of the peninsula. Near the southern end of the peninsula is the cluster of rocky peaks one of which was Sinai. The Israelites crossed the Red Sea and journeyed down the western coast to Sinai.

3. **Poster.** Miriam's Song. (Ex. 15:20, 21.) The poster shows Miriam and the women dancing.

Moses' song (Ex. 15:1-19) could be read to the children while they worked on the poster.

#### **10:25 Warning Signal.**

#### **10:30 Recreational Period.**

#### **10:50 Handwork Period.**

#### **11:15 Warning Signal.**

#### **11:20 Closing Period.**



A Vacation Bible School Group.

## PROGRAM 10

### SECOND WEEK—FRIDAY\*

#### **8:55 March**

#### **9:00 Worship Period.**

**Quiet Music:** (Lord's Prayer.)

Rising Chords.

Lord's Prayer (Sung).

**Scripture:** 1. Cor. 13:1-13.

**Song:** "God Will Take Care of You," four verses.

**Prayer.**

**Offering.**

Seating Chords.

#### **9:10 Bible Drill Period.**

The fourth book in the Minor Prophets is Book of Obadiah. He taught that the people of Edom would be destroyed even as the people of Judah had been defeated by their enemies.

The book of Jonah tells the story of a Jewish teacher sent to call the heathen people of Nineveh to repentance. Jonah did not wish to do this and he was angry when the people repented and the city was saved from destruction.

The book is meant to teach Israel not to rejoice in the calamities of heathen nations.

The next book is Micah. This book tells of the judgment of Jehovah on Israel, Judah and the City of Jerusalem.

Will the girls look up Matt. 10:35, the boys, Micah 7:6. Here is a verse from Micah that Jesus quotes so we know that He loved and studied this prophecy.

Hosea, Joel and Amos—The books that tell of the destruction of the Kingdom of Israel by the Assyrians.

Obadiah—Book about the destruction of Edom.

Jonah—The Story of the Saving of Nineveh.

Micah—The book of the judgments of Jehovah.

#### **9:15 Bible Memory Period.**

In the twelfth verse of the Hymn of Love, Paul says, "that we only know in part and that some day we will know all things." But even now there are three perfect things that we can have here and take with us into the Kingdom of God. They are Faith, Hope and Love. (Teach 1. Cor. 13.)

Now we will rise and repeat the whole chapter.

#### **9:25 Music Period.**

(Teach the fourth verse of "How Firm A Foundation." Sing all of the songs you have taught.)

#### **9:40 Bible Story Period.**

**Preparation.** God had delivered Israel in a very wonderful way. (Show the children the picture of the Israelites following the Pillar of Cloud. Have one of the boys tell the story of the crossing of the Red Sea. Perhaps one of the girls can repeat Miriam's Song. If not read Ex. 15:21.)

#### THE GIVING OF THE LAW

Ex. 19 and 20; 31-34.

From the very day when they had left the Red Sea, Moses had been eager to lead his people to the Mountain of God where there had come to him his call to lead the people. You remember that God had said to him then, "This shall be a sign to you. You shall worship God upon this very mountain when ye have led the children of Israel out of Egypt."

So he led them across the desert to the east where there were some wonderful springs that he knew they would enjoy. Then, after a stay here, he turned to the north. On the way a very happy thing came to Moses, for his father-in-law, Jethro, came to meet him, bringing with him the wife and two sons of Moses. Jethro listened eagerly to all that Moses told him of the flight from Egypt and of God's loving care and when Moses had told him all, Jethro gave thanks to God and said, "Now I know that the Lord is greater than all other gods."

Jethro found that Moses was trying to be a judge for all the people of the tribes and that it was wearing him out. So, knowing that God needed him for much larger work than settling family troubles, Jethro advised Moses to choose wise, thoughtful men and make them judges over the company in the little things, so that Moses might be free except for the big problems of their desert life. So Moses chose many of these men and began to divide the responsibility with them. Sometimes they met hostile tribes and had to fight for their lives and property, but they trusted in God and were victorious.

So, at the end of the third month, they came at last to the Mountain of God which is called Sinai. As they neared it, Moses said to them, "Here God will surely speak to us and make a covenant with



us. Sanctify yourselves for the coming of the Lord."

So they washed their clothing, prepared the camp and wondered how God would speak to them. But Moses went up into the mountain to see if he might find God there. And while he was there, he talked with God so that when he came down, he said to the children of Israel, "Thus saith the Lord, 'Now, therefore, if ye will obey my voice, indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people; for all the earth is mine.

"'And ye shall be unto me a kingdom of priests and an holy nation.'"

When Moses, as messenger for God, had told the people of God's words, the people bowed in worship and said, "All that the Lord hath spoken, we will do." And Moses sprinkled them with blood, as was the custom, in sign of their promise to God.

"Then the mountain of Sinai was covered with a bright cloud out of which darted flames of fire. The children of Israel had been living in Egypt where not even lightning had been often seen, so when they saw the flames playing about the sacred mountain, they stood in awe and said, "It is the Lord who would speak to us."

But Moses said to them, "Come not near to the mountain, and I will go up and see what it is that the Lord will have us to do."

So Moses went up into the cloud and the smoke while the people listened for God's voice and watched the mountain. At the close of the day, he did not return. A week passed by and still he did not come. When at last forty days had passed, they said to Aaron, "Moses has gone and there is no one to tell us of the will of God. Make for us a God, like unto those in Egypt, and we will worship our God before it."

So they brought their ear-rings and jewelry and Aaron made for them a molten calf. About it they danced and before it they began to pray. Now Moses had been listening for the voice of God to tell him what the people should do and what was expected of him as their leader. There was much to know and so he had stayed there for the forty days. As he came back down, he heard sounds of music. Perhaps it was a battle song. What had happened since he had been gone? And eagerly, he hurried forward. But when he came to the foot of the mountain he saw them worshiping a golden calf. How quickly they had forgotten what he had been trying to teach them! And as Moses watched them, he became very angry with them.

In his hand he had two tablets of stone on which were written some of the things which God had told him to tell to the children of Israel. But Moses forgot how valuable they were and in his

anger, he dashed them on the ground and they were broken to bits. He took the calf which they had made and ground it to powder and punished the people for their sin against God.

Then Moses went again into the mountain to ask forgiveness of God for the sin of the people. And again the words of the Lord were written in stone that they might be given to the people. After many days, Moses again came down from the mountain. He had had such a wonderful time and God had made to him such great promises that when he came back to his people, his face shone with a great light and all the people saw it and wondered. He went at once to the place where he usually made prayer to God in the camp and all the people came from their tents and looked after him because of his shining face.

After a time he came forth, called all the people together and said, "All that the Lord commands, you have covenanted to do. With blood have you sealed the covenant. Now, therefore, hear the words of the Lord.

Slowly he read to them the commandments which were written on the tablets of stone. There were commandments as to how they were to worship, how they were to bring tribute; how they were to observe the feasts, how they were to build God a house, how they were to rest on the seventh day, and how they were to treat each other. These laws are given in the book of Exodus in several places. The very oldest laws are probably not the ones that we usually repeat as the ten commandments, found in the twentieth chapter of Exodus. The very oldest ones are probably found in the thirty-fourth chapter. And when Moses had read them to the people from the tablets of stone, the children of Israel were ready to say again, "All that the Lord hath spoken, we will do."

Gladly they began at once to do the things which had been written on the tablets of stone. So God fulfilled his promise that the children of Israel should worship at the Mountain of God. So he gave them his commandments, which we still love to learn and keep today. And soon they were on their way again to the land which he had promised them, led by the man whom He had chosen, and learning to obey the laws which He had given. In their hearts was a great hope—some day they were to have a great nation which men, chosen by God from the seed of Abraham, should lead.

#### AFTER THE STORY

Wouldn't you like to have been at Sinai and shouted with the people, "All that the Lord hath spoken we will do?" Even though we were not there we can still say with all our hearts, "We will

do all that the Lord has spoken." Let us bow our heads and make this promise and ask Him to help us keep it. (Silent Prayer.)

### **10:00 Bible Expressional Period.**

**1. Notebook Work.** Today we will write the story of the events that happened at Sinai. What is the first thing that we will write in our book? (The Giving of the Law.) When did the children of Israel reach Sinai? (Three months after they crossed the Red Sea.) The first thing they did was to make ready the camp for the coming of Jehovah. Then Moses went up into the mountain to talk with God. What did God say? (Ex. 19:5,6.) Then the people promised to keep God's law. Then Jehovah descended upon the mount. (Ex. 19:16-21.) And Jehovah called Moses up into the mountain. While Moses was gone the people worshiped the golden calf that Aaron had made.

Moses broke the Tablets of the Law. After he had destroyed the Golden Calf Moses went up into the mountain again to ask Jehovah to forgive the people. When he came down from the mountain the second time his face shone because of the glories that he had seen.

He read to the people the laws which were written on tablets of stone and again the people said, "All that the Lord hath spoken, we will do."

The Ten Commandments (Ex. 20:1-18) were a part of these laws.

**2. Poster Work.** Moses and the Tablets of the Law. (Ex. 32:15-21.)

**3. Models.** The Tablets of the Law. (On these can be written Ex. 20:1-18.) They might be made large enough so that the short form of the Ten Commandments (see page 58) could be written on them (about 24 inches long and 12 inches wide.) One Commandment could be written on each tablet and a set of ten used in teaching the memory work for next week. Letters with gummed backs\* or large size rubber stamp letters can be used so that the words are easy to read.

It would be a good idea to have the furnishings for the Tabernacle made today for use in illustrating the story on Monday. See page 134 for sketches.

### **10:25 Warning Signal.**

### **10:30 Recreational Period.**

### **10:50 Handwork Period.**

(The dolls and toy animals are supposed to be finished today as an entirely new type of work is to be begun on Monday. The next two weeks are given to making something for father and mother.)

### **11:15 Warning Signal.**

### **11:20 Closing Period.**

\*These can be obtained from Dennison's counters.





# PROGRAM 11

## THIRD WEEK—MONDAY

### 8:55 March

### 9:00 Worship Period.

Quiet Music: ("How Firm a Foundation.")  
Rising Chords.

Song: "How Firm a Foundation," four verses.

Scripture: 1. Cor. 13.

Song: "Saviour Like a Shepherd." (Sing only the third verse. Use it as a call to prayer.)

Prayer, followed by the Lord's Prayer (sung).

Offering.

Seating Chords.

### 9:10 Bible Drill Period.

(Review the first six of the Minor Prophets.)

The Prophet Nahum wrote concerning the destruction of the city of Nineveh, the capital city of the people who were attacking the Jews.

The Book of Habakkuk tells of the destruction of the enemies of the children of Israel, and of the return of the Jews to the Promised Land.

The Book of Zephaniah is about the same things as the Book of Habakkuk.

Nahum—Book concerning the destruction of the enemies of Israel.

Habakkuk and Zephaniah—These books tell of the restoration of the scattered Jews to their own country.

### 9:15 Bible Memory Period.

Passage for the week Ex. 20:1-18.

(The short form of the Ten Commandments can be taught):

I. Thou shalt have no other gods before Me.

II. Thou shalt not make unto thee a graven image.

III. Thou shalt not take the name of Jehovah thy God in vain.

IV. Remember the Sabbath day to keep it holy.

V. Honor thy father and mother that thy days may be long in the land which Jehovah thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet anything that is thy neighbors.

(Show the children the picture of Moses and the Tablets of Law.)

Will someone tell me how God made His laws known to the children of Israel?

(Story of the giving of the Law at Sinai.)

There were many laws telling the people how to worship Jehovah, how to build His house, how to punish men who broke the laws, what to eat, etc., but there were ten of those laws that men have always thought more important than the rest. We call them the Decalogue or Ten Commandments. They are found in Ex. 20:1-18. The first four commandments tell us how we should show our love for God. That is, they explain the first great commandment. Let us repeat it. Now we will read these four commandments. (It is a good thing for the teacher to recite the first two verses of the chapter as an introduction to the commandments. Even if you are going to teach the short form, study the commandments from the Bible.)

Let us read the third verse over again. Why did God have to say to His people that they should have no other god? (The story of the Golden Calf. They were the only nation in the world at that time that did not worship many gods.)

Do we ever worship any god beside Jehovah? (Ourselves, money, good times, etc.)

Now we will repeat the First Commandment together.

### 9:25 Music Period.

Songs for the week, "Guide Me, O Thou Great Jehovah," page 129; "Who Is On The Lord's Side," page 130.

Sometimes people think of their lives as a journey through this world. The song that we are going to learn this week tells the story of our life as if each one of us were making the journey with the Israelites from Egypt to Canaan.

(Sing the song.) You see how the song describes that journey. What is the "barren land?" (The wilderness.) The "Bread of Heaven" for the children of Israel was the manna that God gave them, for us it is Jesus who was the "Bread of Life." (Teach and sing the first verse.)

### 9:40 Bible Story Period.

Preparation: As the Israelites traveled toward Sinai through that "barren land" Moses promised them that God would be with them at the Mount of God. One of the things that God told Moses while he was on the mountain was how to build a house for Jehovah. Our story today tells about that house.

**BUILDING GOD'S HOUSE.—The Tabernacle.**

Exodus 35-40.

Since time began, among all people, there has been a desire to have a special place in which to worship their God. Sometimes this has been in a grove of trees, sometimes it has been on a high mountain, sometimes it has been in a dark, dark place, sometimes it has been in the most beautiful place that could be built.

When Abraham wanted to talk to God, he built an altar on which to sacrifice. When Jacob met God in his dreams, he put together a heap of stones to mark the sacred place and prayed there. We do not know just how or where Joseph worshiped God or how the Israelites worshiped God in Egypt. But we do know that Moses, when he lived in the palace of the king, must have seen his foster parents go to the rock-cut temples, seen the priests take out the little stone god from the house where he lived, bathe it carefully, take it for rides in specially made boats, and then once more shut it up in the little house in the holy place which was all its own.

Probably from the very first of their journey across the desert, Moses had set aside one of the tents, apart from the rest, where he could go to be quiet and to talk to God. Probably to this tent people would come to worship and to ask advice of God's messenger, Moses. The Bible does not tell us definitely of this place of worship.

But when Moses was up on the Mountain of Sinai talking with God, he found that it would please God to have a house that should be beautiful, holy and worshipful. So when he came down from the mountain, he told the people just how it should be made. He set aside some of the best workmen in the camp—men who could work in gold and brass and silver; men and women who could weave in linen, and then dye the linen with beautiful colors fit for a great God. These were to be known as makers of the house of God.

As they were living in the desert and moving about in order to find pasturage for their flocks, the place had to be one that could be easily taken down. Perhaps it was at the very first a beautiful tent home. Of course, it took them a long, long time to get all the things completed just as Moses had commanded them—we do not know just how the house of God was made when it was finally completed.

The house was made especially for the Ark—a very holy box made of acacia wood covered with gold, inside of which were kept the tablets on which the law had been given to Moses. The box was oblong and had on its side two golden rings, through which went two long poles of acacia wood, overlaid with gold. When the ark was to be moved, the men put these poles on their shoulders and so carried the ark without touching it.

Over the top of the box was a slab of gold which was called the Mercy-Seat, and at each end of this slab of gold were two beautiful gold cherubim which looked like angels with their wings outspread. They faced each other, and the space between the two cherubim on the Mercy Seat was the place where God was supposed to come and talk with the men who were chosen to care for the Ark. At first Moses and Aaron and the sons of Aaron were the only ones who could come to this holy place. The Ark was all by itself in a little room, shut away from the next room by a very beautiful curtain of the finest of their linens. This inner room was called the Holy of Holies.

In the outer room or court, just before the curtain, there was the altar of incense where sweet smelling things were burned as an offering to God. There was a table on which was put the sacred bread called the shew-bread. There was the altar of Burnt Offerings, where the animals which were sacrificed for the sins of the people were burned. It was a square altar and at its corners were four horns which later in the life of the Israelites became a very important place.

A very beautiful thing in the outer room was the Golden Candlestick with its six great branches. Here the priests kept lights burning as worship to God. Then there was a great, bronze basin where the priests were supposed to wash themselves before they sacrificed to the Lord. There was a place for the oil used in anointing. There were many beautiful vessels and plates to be used in the services of the altar. The only wood used in making these things was acacia wood which was known to last for many, many years. All of the altars and tables were covered with gold. The utensils were mostly made of gold or brass, and silver was used for hooks and hangings for the great curtains which not only made the sides of the room but also covered the top of the room.

Now, of course, there had to be a frame work for these curtains so this was all carefully made and decorated with silver. But most of the frame work was covered by the beautiful curtains. Over the Tabernacle, or House of the Lord, there was a curtain made of goat's hair; over this another made of ram-skins, dyed red, over this another made of badger's skins.

Into the outer room through a beautiful curtain of purple and scarlet and blue the people could come and see the priests offer sacrifices for their sins. Here they could worship God. But when the priest lifted the veil and went inside of the Holy of Holies, they were very still and full of awe, for here he alone could go to talk to God.

For this tabernacle the people gave their money and their jewels, for they wanted a beautiful home



for their God. They made wonderful robes for the priests, decorating them with precious stones. They made a crown of gold bearing the words, "Holiness to the Lord". This the priest might wear before the altar.

When their camp was all settled where they were to stay for a time, the Tabernacle was set up a short distance from the camp. Then over it there rested a cloud. But when it was moved, the priests took out the sacred things, wrapped them carefully and gave them into the care of special men to carry to the next place. The Ark was carried at the head of the caravan and with it went the cloud. So they knew of the presence of their God.

As long as the children of Israel wandered about from place to place, God's House was made in this way, but when they finally lived in one place and had homes rather than tents, then a beautiful temple took its place.

But they always loved their House of God because there they knew they could find help and courage for the hard life which they had to lead. And they were grateful to Moses for having shown them how it was to be made.

### AFTER THE STORY

(Show the children the picture.) You see the people all brought gifts, the best things that they had. Our Father in Heaven is still asking us to give Him gifts. Jesus said we were to give Him our whole lives. Could we ask Him to help us to live our lives for Him? What do you think we ought to say? (Take the children's suggestions and make them into a prayer.)

### 10:00 Bible Expressional Period.

1. **Notebook Work.** Draw the plan of the Tabernacle and locate the different articles that were in it. (See plan.) Paste small picture in the book.

2. **Sand Table Work.** Use the sand table cut-outs showing the people bringing their gifts to Moses.

The plan of the Tabernacle can be laid out in the sand table. The models of the furnishings (see "Models" below) can be made and put in place.

3. **Models.** The sketches on page 134ff show the furnishings of the Tabernacle. Models of these could be made out of clay and gilded or they could be cut out of cardboard, or the older boys might whittle them out of soft wood.

The Tabernacle.—Some schools have built models of the Tabernacle itself. The directions given in Exodus 35-40 are very exact. The scale would be one inch to a cubit. The girls would make

the curtains; the boys, the framework out of wood, gilding it. A model of this kind would take several weeks in the building, but it is well worth while and would be a wonderful gift to make to a Sunday School.

4. **Dramatization.** This story would make a very good dramatization. Ex. 35:4 to Ex. 36:8. The children would have to think out for themselves what the people said as they made their gifts.

### 10:25 Warning Signal.

### 10:30 Recreational Period.

### 10:50 Handwork Period.

Girls—Materials for the third and fourth week:

For Applique work—

Sewing materials;  
Unbleached muslin;  
Black Sateen;  
Colored Gingham.

For Block Printing:

Linoleum Blocks or Potatoes;  
Oil House Paints;  
Old Newspapers;  
Pieces of glass;  
Sharp knife.

During the third and fourth weeks the girls will make something to give someone at home.

On page 143ff you will find patterns for applique work. The grapes and apples are two of the fruits of Palestine and the lotus is the sacred flower of Egypt. This form of work has been chosen because it can be adapted to so many articles, it is not hard to do it well, and it is very popular.

Have the girls decide what they are going to make and do all the plain sewing necessary. They will probably suggest things themselves. There is a list of articles on the following page.

When the gift is finished let them select the applique design they wish to use and choose the colors for it. The motif can be worked out in natural colors; green for leaves, purple for grapes, red and yellow for apples, pink or yellow for the lotus; or they can use any two harmonious shades.

The motifs are divided into units which are cut out of colored material allowing three-eighths of an inch for a hem. Turn the hem under and baste down and the design is ready to be sewed on the material. The small sketches show how the units of the design should be arranged.

Baste the motifs into place and then work the edges with button-hole or outline stitch in the same color as the design or in black.

The motifs should be carefully placed on the material. Measure the design and the space to be

decorated then decide how many times you will use the design in the space. Do not crowd the motifs together. Be sure that the spaces between motifs are even. The background can be of any wash material. Unbleached muslin is inexpensive and washes well. Black sateen makes attractive aprons and pillow covers.

If the girls wish to do something besides sew, the same designs can be used for block printing. The method used is simple and the articles are very attractive. The printing blocks are usually made from battleship linoleum glued on pieces of wood for convenience in handling.

Draw the design on the linoleum. Cut the linoleum away from around it so that the parts that are to be colored stand out on the block. Make sharp clean-cut edges. Very satisfactory work can be done with potato blocks. Cut large potatoes cleanly in half. Copy the design on tracing paper and paste it on the potato.

Cut the potato away from around the design so that it stands out clearly from the surface. These blocks will not last as long as linoleum, but they can be used for several days if they are kept under water when not in use.

Whether you use potatoes or linoleum the method of printing is the same. Place about six layers of newspapers flat on a table or drawing board; then stretch the material on which the design is to be printed very smoothly and evenly over them and fasten the whole firmly to the table or drawing board with thumb tacks or large pins.

Saturate a piece of felt or flannel as large as the design in paint (common house paint that can be bought all ready mixed in small cans is satisfactory) and place on a piece of glass. This is used like an inking pad. The block is pressed very smoothly and evenly on it and then applied to the material.

Each unit of the design is printed separately leaving a narrow space between them to prevent the colors running.

After the paint is dry the prints should be ironed with a hot iron so that the color will set and resist washing.

A poor print may be due to one of several things.

1. The surface of the block may not be perfectly smooth. Emery paper can be used on the linoleum; the potato must be cut over.

2. The printing surface of the material may not be perfectly smooth.

3. The color may be too thick or too thin. Use turpentine to thin it. It will thicken if allowed to stand over night.

Block printing may be done on paper and calendars, posters, birthday cards. Many other things can be made.

Using either applique or block-printing the girls may make the following:

Individual wash rags and towels with designs in the corner. (Applique work.)

Aprons. Any pattern can be used with the designs used on the pockets, bib, etc.

Curtains with the design as a border.

Bags of all kinds.

Pillow covers.

Dresser covers.

Luncheon cloths with napkins to match. (Two sizes of the design are given.)

Doily sets, either of oilcloth or linen. (Use the block printing on the oil cloth. The animal designs that the boys are using are attractive on work for children.)

Oil cloth bibs for baby.

#### Boys—Materials for second and third weeks.

##### Wood:

Bass, Poplar or Holly;

Broad board for sewing kit;

Twigs and branches for rustic boxes;

Sand paper;

Finishing nails, 1 in. and 2 in.;

Enamel paint.

##### Tools:

Coping (Scroll) Saws.

Plane.

Hammers;

Brace and Bit, three-quarter inch. This will be needed if you are going to make the candle stick;

Mitre saw. This is necessary if you are using heavy wood;

Glue.

During the third and fourth weeks the boys will make something for mother or father. Many of them will suggest articles themselves. Be sure they have a definite plan for an article that they can make before they begin working as many boys will attempt things that are far too difficult.

All of this work should be carefully finished. A good workman uses sand paper so that his work is smooth to the touch and the edges are sharp and clean. The patterns the girls are using will make good decorations. The animal patterns can also be used.

If the boys decide to make rustic boxes a Friday afternoon can be spent in collecting material. Willow twigs, a little thicker than a lead pencil, make good boxes. Junior boys can make the following articles: (Patterns in appendix.)



## SEWING KIT.

Materials: Bread board; dowels, one-quarter or three-sixteenth inch in diameter. (Dowels are round wooden sticks and can be bought for a few cents at any hardware store.)

One yard of black elastic, one-half inch wide.

Brass-headed tacks.

Sandpaper the board smooth. At equal distances, one inch from the edge, bore holes using brace with bit the size of your dowels or a large gimlet. Insert pegs made from dowels into two-inch lengths in the holes and fasten with a drop of glue\*. Place another peg in the center of the board. This is for the thimble, the others are for the spools of thread. Paint the board. With brass-headed tacks fasten the elastic in a circle inside the pegs leaving loops of various sizes between the tacks to hold the tape measures, etc.

## CANDLE STICK.

Materials:

One piece of wood  $1\frac{1}{2} \times 1\frac{1}{2} \times \frac{3}{4}$ "

One piece of wood  $3 \times 3 \times \frac{3}{4}$ "

One piece of wood  $4\frac{1}{2} \times 4\frac{1}{2} \times \frac{3}{4}$ "

One piece of wood  $1\frac{3}{4} \times \frac{3}{4} \times \frac{3}{4}$ "

Before you saw out your inch-and-one-half square, bore the hole for your candle in it using a brace and a three-quarter inch bit. In order to make your hole perfectly round bore through from one side until the point on the center of the bit comes through the board. Turn your board over, insert the point in the same hole and complete the hole. Saw out your inch-and-a-half square. Nail the three-inch square on top of the four-and-a-half-inch square and then nail the inch-and-a-half square on top of the three-inch square. The small piece is then nailed on one side of the four-inch square for a handle. The pieces should be sandpapered before they are nailed together.

## BILL FILE.

Materials:

One piece of wood  $3 \times 3 \times \frac{3}{4}$ "

One piece of wood  $4 \times 4 \times \frac{3}{4}$ "

Large nail.

Drive the large nail through the center of the three-inch square. Fasten the three-inch square in the center of the four-inch square so that the nail is in position to hold bills, etc.

## COASTERS

(To keep dishes from marking the table.)

Materials:

Wood in proper sizes,  $\frac{3}{4}$ " thick.

Pieces  $1 \times 1 \times \frac{3}{4}$ " for legs.

Coasters can be made large enough to hold vegetable and meat dishes or in sets of six small ones for glasses and a large one for a pitcher, etc. They can be decorated with apple, grape, or lotus designs. (See page 143.) The wood is sawed in proper sizes and sand papered. The square legs are nailed securely at each corner. The coater is decorated.

## MATCH STRIKER.

Materials:

Wood.

Sand paper.

Saw a camel out of the wood. Make a saddle cloth of sandpaper. Paint.

## BOOK RACK.

Materials:

Piece of wood  $15 \times 5 \times \frac{3}{4}$ "

Two pieces of wood  $5 \times 5 \times \frac{3}{4}$ "

Cut from paper a design for the ends of the rack. Draw it on the end pieces and saw them out. Fasten the ends to the bottom with screws, as nails will not hold the weight of the books. Decorate the ends.

## RUSTIC BOXES OR BASKETS.

Materials:

Wood  $\frac{3}{4}$ -inch thick and the size that the box is to be.

Willow twigs a little thicker than a pencil.

These boxes can be made to hold any size flower-pot or they can be lined with florist's moss and used to hold plants. The twigs are cut in proper lengths. Two are laid parallel on opposite sides of the wooden bottom and nailed in place. Two more are laid across these and at right angles to them and nailed in place. The sides are built up to any desired height in this way. To strengthen the sides an extra piece of wood should be nailed on extending diagonally from the upper right hand corner to the lower left hand corner. Any box can be turned into a basket by adding a handle made from a long piece of willow.

**11:15 Warning Signal.**

**11:20 Closing Period.**

\*It is cheaper to buy powdered glue at any hardware store. Mix it with water and heat in a double boiler. This must be used while warm.

## PROGRAM 12

### THIRD WEEK—TUESDAY

#### **8:55 March**

#### **9:00 Worship Period.**

Quiet Music: ("Guide Me, O Thou Great Jehovah.")  
Rising Chords.

Song: "How Firm A Foundation," four verses.

Scripture: (1. Cor. 13.)

Song: "Saviour Like A Shepherd Lead Us," (third  
verse only.)

Prayer, followed by the Lord's Prayer (Sung).

Offering.  
Seating Chords.

#### **9:10 Bible Drill Period.**

(Review the first nine books of the Minor  
Prophets.)

The last three books of the Old Testament are  
Haggai, Zechariah, and Malachi.

Haggai spoke to the people about rebuilding  
the temple at Jerusalem which had been destroyed  
by the Chaldeans.

Zachariah also urged that the temple be rebuilt.  
His book is a series of visions that give reasons why  
the people should attempt this work.

Malachi, who wrote the last book in the Old  
Testament, lived about 400 years before Jesus was  
born. He taught that the time of the coming of  
the Messiah was at hand.

Haggai and Zachariah—Books that urge the  
people to rebuild the Temple at Jerusalem.

Malachi—A book teaching that the Messiah was  
coming very soon.

Shall we repeat all the books of the Minor  
Prophets.

(Tell the children that tomorrow there will be  
a contest between two groups, boys and girls or  
two other groups. Urge them to study the names  
of the books of the Old Testament. For suggested  
contests see page 66.)

#### **9:15 Bible Memory Period.**

(Teach Ex. 20:4.)  
(Show the children some pictures of idols.)  
Who can tell me what these are? (Idols. Gods of  
other nations.) The Bible has another name for  
them. Look up Ex. 20:4. Can you tell me some

nations that worship graven images? (China,  
India, Africa.) Why do these people worship idols?  
(They do not know about God.) That is why we  
send missionaries to these countries so that they  
may teach the people not to bow down to graven  
images. Read the fifth verse. This verse tells us  
one of the reasons why we ought to be good, for it  
says that the wrong things that we do will harm  
other people. The sixth verse says the same thing  
another way, for it promises that God will show  
loving kindness unto everyone who keeps His com-  
mandments.

Let us read over together these three verses.  
Now we will say them over. When you come to a  
part you do not know look at your Bibles. Don't  
you think that we will have to study them at home  
if we are to know them tomorrow?

#### **9:25 Music Period.**

Teach, "Guide Me, O Thou Great Jehovah,"  
second verse.

The children of Israel were traveling through a  
desert country where water was very hard to find.  
Twice when their need was greatest Jehovah caused  
water to flow when Moses struck a rock. When we  
try very hard to do what is right we sometimes  
have a feeling that Jesus describes as hungering  
and thirsting for righteousness. In another place  
he says, "I am the bread of life"; and "I will give  
thee living water". These are the only things that  
will satisfy those that "hunger and thirst after  
righteousness."

Do you remember how Jehovah showed the  
children of Israel that He was leading them? (By a  
pillar of fire at night and a pillar of cloud by day.)

When enemies attacked the children of Israel  
how did they defend themselves? (They asked God  
to help them and He fought for them and told them  
what to do.)

These are the parts of their journey that the  
second verse tells about. (Sing the second verse.  
Teach the words and then sing it. Sing the first  
and second verses.)

#### **9:40 Bible Story Period.**

Preparation. Always the Israelites had known  
that Jehovah had promised Abraham, Isaac, and  
Jacob that their descendants should live in the  
Promised Land. When they left Egypt they knew  
that they were traveling to this land and now after



nearly two years they were almost there. Don't you think that they were eager to go up and take possession of it? We find the story about it in the Book of Numbers. In what book was the story of the giving of the Law? (Exodus.) About what does the book of Leviticus tell us? (It is the book of laws.) We have had stories out of Genesis and Exodus; Leviticus has no stories and today we have a story from the Book of Numbers.

## ISRAEL REACHES THE PROMISED LAND

Numbers 13-14

As the children of Israel wandered from place to place in search of food and water, they came at last to a sacred spring called Kadesh. Here there was a never-failing spring of water, so they pitched their tents, which were made of black goat's hair, and prepared to stay for a time. God had told Moses that this was not far from the land that had been promised to them, so Moses chose a man from every tribe, asking them to get ready to go on a journey.

"Calling them together before all the people he said, "To the north of us is the land of Canaan which the Lord has promised to us. Go ye, therefore, into the land and see what it is like. Study the people to see if there are few or many; if they are strong or weak; see in what kinds of villages they live. Perhaps they wander as we do, living in tents. Perhaps they live in stone houses as did the Egyptians. Be of good courage as you go and bring me a report of the land so that I may know if we can go up and possess it. Bring to me some of the fruits of the land that I may know whether there is food for our families and for our flocks."

So the men started on their long journey. It was a dangerous one for they had to pass through a land where there were many fierce tribes. They did not like to have new tribes come into the land where there was so little pasturage. But God was with the spies and they went on and on until they came to a place called Hebron, nearly a hundred miles away from Kadesh. Now in the valleys about Hebron there grew good grain, great clusters of grapes, red pomegranates, olives, figs, and many other good things to eat.

They had been so long in the desert that this must have seemed like a very fertile country, although really it is not fertile compared with our own land. The fields were very stony and because there was no rain in the land for more than six months in the year, it was difficult to raise crops. But to the men from the desert, it looked very wonderful. So they wandered about; saw the great, bare mountains to the east; saw the beautiful Mediterranean Sea to the west; saw the flocks and herds

everywhere. But they saw also that the men of the tribes in Canaan were very much larger than the Israelites were. They found everywhere walled cities, some of the walls being very high and very strongly made. They saw that the men of the tribes knew how to fight with many kinds of weapons.

After many days they came back to Moses and he called the people together to hear the report of the spies whom he had sent. They had brought back a great bunch of grapes from Hebron, carrying it on a stick over their shoulders. They had ripe pomegranates and figs for the children of Israel to taste and they said to the people, "We went into the land whither thou didst send us and it is as God said, a land flowing with milk and honey. This is the fruit which we found. But the men are large and war-like and they live in walled cities. We cannot go into the country for they are stronger than we."

Now there were two young men of the spies who did not agree with the rest. Their names were Caleb and Joshua. As soon as the men had given their report, Caleb said, "Surely we can possess it. Let us go at once."

Then Joshua said, "It is an exceedingly good land. Rebel not against God; neither fear the people of the land. The Lord is with us, fear not."

But the children of Israel fell on their faces on the ground, crying for the whole of the night. They complained against Moses and Aaron, against Caleb and Joshua and were even ready to stone them all, choose a new leader and go back to Egypt again to be slaves.

Moses was very sorry for their lack of faith in God and he went into the Tabernacle to pray to God about it. And God showed him that it would never do for those with so little faith in him to try to enter the land. It must be a band of brave, willing, eager people, if the land were to be conquered.

So Moses said to the people, "Ye have sinned against God and complained of Him, when He has done such wonderful things for you. Not one of you who are grown shall ever enter the Promised Land, except Joshua and Caleb, who have had faith in God. They shall lead your little ones, when they have grown up, into the land of Canaan. We shall go back into the wilderness from whence we have come and wander about in search of food for the rest of our days."

The people were sorry now that they had rebelled and would have gone on, but Moses was not willing to try to lead them against their enemies. So they turned back again from beautiful Canaan and moved to the southward into the desert. It was a lonely place where only nomads, or wandering tribes, could live. There were miles of burn-

ing sand and miles of rocky waste land, with only here and there bunches of coarse grass for the cattle. They made the clothes which they had to wear out of goat's hair and the skins of animals. Their bed was the ground; their food was largely of the curds made from the milk of the goats, the flesh of the animals which they tended, coarse bread made from grain or a substance found on the ground in the desert which they called manna. Sometimes flocks of quail flew over the desert and then they could use them for food. Only when the winter rains came was there plenty of food to eat and water to drink.

Yet they wandered for many, many years, often looking so longingly toward the South Country where the spies had gone and wishing they could have some of the good things of which they had told.

All about them were enemies and they had to be very careful lest an attack come; always they must be watchful. But this made them feel that they must work together; it made them feel how dependent they were upon God to lead them; it made them grow brave and strong as they protected their little ones and their flocks; it made them trust in their leader.

Sometimes they had to fight their enemies in open battle but this taught them how to fight together. Often they murmured against God and against Moses as the hard things came which they had to overcome, but over and over Moses, with patience and courage, reminded them that they were God's chosen people and that He would help them if only they would keep their trust in Him.

So the years passed by. Miriam and Aaron died and were buried and, at last, only a few of those who had left Egypt so many years before were left in the tribes. Moses had been carefully training Joshua and Caleb for the work which God had chosen them to do, and Moses knew that his work would soon be over. So he moved the tribe northward, through the land of Moab on the eastern side of the River Jordan, thus getting them nearer to the place where they should some day enter the Promised Land.

### AFTER THE STORY

We should never be afraid to do what God wants us to do. God's way is the good way and He never asks us to do hard things without giving us the power to do them. These people were afraid and because of that fear spent their lives wandering in a desert place. We need never be afraid for we always have Jesus to help us do right. Paul, the great apostle who was always doing hard things for

God, said, "I can do all things through Christ who strengtheneth me." Won't many of you make just a sentence prayer asking Jesus to help us when we have hard things to do?

### 10:00 Bible Expressional Period.

1. **Notebooks.** Think about the story. What did the twelve spies see in the Land of Canaan. (Fertile fields, beautiful vineyards, fruits and flowers, walled cities, war-like and well-armed men, cities with walls around them. Num. 13:27-30.) What did ten of the spies think about? (The strong cities and the fighting men.) Oh! what did Joshua and Caleb think? (The beauty of the land and the fact that Jehovah had given it to them and would help them conquer it.) Let us write in our books first the advice that the ten gave and then what Joshua and Caleb said. Now underneath let us write a promise to ourselves. (When I have a hard thing to do and I am sure that God wants me to do it I will not be afraid.) Each one of us has a country that we must conquer. It is in our own hearts. The giants that live there are Temper, and Disobedience, Selfishness and Rudeness and many others. They live in the city of My Own Way. You know that city ought to be God's Way. Fathers and mothers and teachers are all trying to conquer our giants, but the best way is to do it ourselves. Look up Proverbs 16:32 and read it.

2. **Map Work:** On your maps locate Kadesh and Hebron. Trace the journey from Sinai to Kadesh and of the spies from Kadesh to Hebron. Locate the land of Moab.

3. **Poster:** The return of the spies. Num. 13:25-30.

4. **Dramatization:** The story of the spies could be dramatized. Use Numbers, the thirteenth chapter.

### 10:25 Warning Signal.

### 10:30 Recreational Period.

### 10:50 Handwork Period.

The work outlined in this period in yesterday's program will take all the time for the next two weeks. Each child should be working on his chosen article.

### 11:15 Warning Signal.

### 11:20 Closing Period.



## PROGRAM 13

### THIRD WEEK—WEDNESDAY

#### **8:55 March**

#### **9:00 Worship Period.**

Quiet Music: "Guide Me, O Thou Great Jehovah."  
Rising Chords.

Song: "How Firm A Foundation," verse four

Scripture: (1. Cor. 13.)

Song: "Saviour Like A Shepherd Lead Us," third  
verse.

Prayer, followed by the Lord's Prayer (Sung).

Offering.  
Seating Chords.

#### **9:10 Bible Drill Period.**

Have a five or ten minute rapid drill on the names of the books of the Old Testament. This may be done in different ways. Have all the children stand, and name the books of the Old Testament in order, each child naming one. If any child cannot name the correct book he takes his seat. Continue until only those are left who know them all. Have them name all the books.

Divide the children into two groups. The teacher names a book as "Jonah"; the children answer in turn as in a spelling match with the name of the next book as "Micah". Those missing take their seats.

Give the children paper and pencils. Write the names of the books on the board, but not in the proper order. Have the children write them on their papers arranging them under the right grouping as Law, History, etc.

Give each child thirty-nine slips of paper. Have them copy the names from the board or from their Bibles. Mix the slips up and see who can first arrange them in the proper order. Have the children write the slips as it helps them to learn something of how to spell the names. The slips can be kept in envelopes and used over and over.

Have the children find the books in their Bibles as the names are called. Sometimes call for "The first book of Devotion", "The book that contains the Ten Commandments", instead of calling for the books by name.)

#### **9:15 Bible Memory Period.**

If you saw a tree with apples on it what kind of a tree would you think it was? If you found thistles growing on a plant you would think it was a thistle, wouldn't you? Jesus said that you could tell good men from evil men by their fruit. What are the "fruits" that boys and girls bear? (Our actions. What we say.) What we do and what we say shows people what we think and what we are. What we say comes out of our hearts (Luke 6:45) that is why it is so important. If our hearts are filled with love for Jehovah we will prove it by always speaking of Him with reverence. When we swear are we bearing apples or thistles? (Read Ex. 20:7.) To take the name Jehovah in vain is swearing. What does guiltless mean? (To be without sin.) What does this verse mean? (God says it is a sin to swear.) Shall we study it for a few minutes?

Now we will rise and repeat the first three commandments.

#### **9:25 Music Period.**

Teach, "Guide Me, O Thou Great Jehovah," third verse.

Yesterday in our story we heard that Moses was leading the Israelites into the land of Moab. Did anyone find Moab on their maps? How close was it to Canaan? (Right next to it.) What made it difficult to go from Moab to Canaan? (The River Jordan flowed between the two countries.)

What is the Promised Land to which we are journeying? (Our Heavenly Home.) Before we can go there to live, there is a hard thing that we have to do. What is it? (The children will probably answer, "Be good.") Yes, we have to try hard to be good, but even good people must do something else that often makes them afraid. We call it dying. Jesus called it going home to live with Him. In the song we are learning it is called "Crossing the Jordan" and our Heavenly Home is called "Canaan". (Repeat the first four lines of the third verse.) Who can tell me in his own words what this third verse means? Shall we sing it? Now we will rise and sing the whole song.

#### **9:40 Bible Story Period.**

(Show the children the picture of the return of the spies.) Who can tell me what happened when

these men came back from Canaan? (Review the story.) So the Israelites wandered from place to place in the peninsula of Sinai and learned the lessons that Moses had to teach them for Jehovah. The men and women who had been slaves in Egypt died and their children grew up and learned to serve and trust Jehovah. Moses knew that it was nearly time for them to have a new leader and to go up and possess the land of Canaan.

So he talked to God about it and God told him what to do. Do you know the name of the leader that God chose? (Joshua.)

This story is found in two books, Numbers and Deuteronomy. It is the last story in Deuteronomy. That means that it is the last story in the books of the law. So in the first five books of the Bible we find the story of the children of Israel from its beginning, the call of Abraham to the time when they, having become a great people go up to possess the Promised Land. It was about forty years since they had left Egypt and the wanderings were at an end.

## ISRAEL COMES TO THE END OF THE WANDERINGS

Numbers 26:63—27:23

Death of Moses. (Deut. 29:34)

Moses wanted to be very sure that the children of Israel would follow Joshua when he was gone, and he knew that the people must feel that the choice was not his, but God's. So he asked God to help him. Moses was a man who had tended the sheep, so he asked God to, "Choose a leader so that the congregation of the Lord might not be as sheep which have no shepherd." And God chose Joshua.

So Moses called the people together and told them of God's choice. Then the priest blessed Joshua and set him aside to do the work of the Lord in leading the people. Moses also blessed him in these beautiful words, "Be strong and of good courage; for thou must go with this people into the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the Lord, He it is that doth go before thee. He will not fail thee nor forsake thee. Fear not, neither be dismayed."

After this, Moses spoke to the children of Israel and said, "I am now an old man, one hundred and twenty years old this day, and can no longer lead you; for the Lord hath said unto me, 'Ye shall not go over this Jordan.' The Lord will destroy these nations before thee. Joshua, whom the Lord hath chosen shall go before thee. Be strong and of good courage. The Lord will not fail thee nor forsake thee."

And Moses sang to them a song, telling them of all the wonderful things that God had done for them all. Many of those present had been born since they left the land of Egypt and Moses wanted to be very sure that they knew all the way in which God had led them. He wanted them to feel how strong God was to save, before they tried to enter the land of Canaan. The song is all given in the Bible. One or two verses will show you how beautiful it is.

"Give ear, O ye heavens, and hear, O earth, the words of my mouth. I will publish the name of the Lord. He is the Rock; His work is perfect. All His ways are judgment; a God of Truth, and without iniquity. Just and right is He. God will be merciful to His land and to His people."

At this time the children of Israel were near to the place where the river Jordan can be crossed easily—a place near to the town of Jericho. Not even one of all the people who had listened to the report of the spies, except Caleb and Joshua and Moses were left. Then they were a band of run-away slaves; now they were a great tribe of people who had learned to obey God and to follow a leader. Then they were afraid to go into the land of Canaan, but now they had conquered some of the men who were as large as giants (as the spies had said) and found that they could be victors in a fight. So now they were very eager to go over into the land.

An old man could never lead them in battle. They needed someone who could fight and win with them. So Moses knew that his work was done and that he could lay down his task which he had done so well for more than forty years.

Near to where they were encamped was a beautiful old mountain called Nebo, rising high above the plains of Moab. From its top one could see many miles in every direction. So God called Moses to come up into this mountain that he might see the Promised Land. Though Moses had talked so much about it and dreamed so much about it, still he had never seen it. So, in the quiet and all alone, he climbed the mountain.

Perhaps as he went up he remembered how so many years before he had climbed the Mountain of God and seen the burning bush, which had helped him to see that God needed him. Perhaps he remembered how he had climbed again to talk with God and to get the tablets of stone, which had showed him how to teach the people. Would he see God in this lonely mountain on the top of which he had never been?

Perhaps he was thinking over the long, hard years since he had gone to get the children of Israel and bring them to this land—of the hard every-day life, of the murmuring people whom he had tried to lead so courageously, of the many, many times when God had shown to them and to



him what a wonderful God He was, and how much He loved them. Perhaps he thought of the days in the palace when he was a boy when he had wondered what he should be when he was a man. Now the years were gone and how different his life had been from what he had dreamed then.

The Bible does not tell us what he thought as he climbed the mountain, but it does tell us that his eye was not dim, nor his strength gone, nor his courage less, as he came to the end of the way.

And what did he see from the top of the mountain? Just what you could see today if you were to go to that country: Many great rugged hills far to the west which were some day to be the home of his people. To the north of these hills many fertile plains where cattle might feed. Perhaps very far at the west, he saw a glimmer of the blue, blue water of the Great Sea, which should help to shut his people in among the high hills.

Close at the foot of the mountain on which he stood he saw a river, long and narrow, coming from a beautiful lake at the north, the Lake of Galilee, and emptying into a larger sea near the foot of the mountain—the Red Sea. Deep down in the valley near the Dead Sea he saw the town of Jericho with its mud houses and its strong walls—the town which was to be the very first one taken by his people in the land of Canaan. From his high mountain peak, Moses could see all of the land which should ever belong to the children of Israel.

How much he must have wanted to go with them! Perhaps the little village on yonder hill was Hebron where the spies had found the grapes. Perhaps over on another hill was once the home of Isaac and Jacob. And so he looked north, and south, and west, into the Promised Land where God was to make of his people a great nation. Though he was not to go with them, yet he had had a good share in the task. For he had brought them to the land; he had bound them together as brothers; he had given to them a wonderful law which could make of them a great people. He had planned for them a House of God so that they might not forget to serve him; and he had shown them, every day and every hour, his faith in God and his belief that God could and would deliver them and make good his promises. So Moses had helped God in the making of the nation. He was one of the greatest of the Hebrew heroes.

How long Moses stood and looked at the Promised Land, we do not know. At night time, the people watched for him to come back. But he did not come. A week passed and he did not come. But perhaps he was going to stay forty days as he had stayed at Sinai. So they still waited and hoped he would come back. But he never came. There on lonely Mount Nebo he went to live with God, and

to this day no one knows where the great, great man was buried. Travelers still go by the hundreds to the top of the mountain and make sacrifices there to show their love for him, but no one knows just where he was when God took him.

But though his life work was over, yet his influence lived on, and on, and on, and all the world has been a better world because Moses knew God and talked with him. Even you and I have a much better chance to be clean and true because he left for us those tablets of stone which say to us, "Thou shalt not steal; thou shalt not envy; thou shalt worship the Lord, thy God."

### AFTER THE STORY

(Show the children the picture of Moses on Mount Nebo.) What do you like most to remember about Moses? One of the very best things to remember is that he helped God to make a nation. He gave up his own way and left his flocks and all that he had there in the wilderness so that he might live his life as God wished. God needs each one of us to help him to carry out His plans for our nation. Do you suppose that we can be wise enough and brave enough to give up our own way and do the things that God wants us to? Shall we pray about it?

### 10:00 Bible Expressional Period.

**1. Notebook Work:** Moses was one of the greatest leaders that Israel ever had. What were the things that he did for his people? (Discuss this with the children. Make a list of these things on the board.)

What Moses did for his people:

Led them out of the land of Egypt.

Led them safely through the wilderness.

Taught them to know and follow God as their true leader.

Received from God and put into effect a system of laws that we can call the "Constitution of Israel."

He built a house for Jehovah in which they might worship Him.

He bound them together in bonds of brotherhood that made them truly a nation.

He brought them to the Promised Land.

He found them slaves and left them a nation of free men.

Do you think that God expects us to do anything for our nation? (Let the children talk about what our country or our city needs that God would like it to have. And then decide whether there is anything that boys and girls can do to help.)

**2. Map Work:** Today we will make a map of the Promised Land as it looked to Moses as he stood there on Mount Nebo. (For outline map, see page 133.)

Down in the southeastern part, near the northern end of the Dead Sea, let us mark Mount Nebo. Now we can locate Beersheba where both Isaac and Jacob had lived; Hebron, where Abraham, Isaac and Jacob were buried; Bethel, where Jacob had made his covenant with God; and further north Dothan, from which place Joseph had been carried away into Egypt. Far to the north Mount Lebanon and Mount Herman lifted their snowy tops towards

the sky. The inhabitants of the land were fierce and warlike people of many different tribes.

**3. Poster.** The poster that is to be made today shows Moses climbing the mountain. (Deut. 32:49-50 and Deut. 34.)

**10:25 Warning Signal.**

**10:30 Recreational Period.**

**10:50 Handwork Period.**

**11:15 Warning Signal.**

**11:20 Closing Period.**





## PROGRAM 14

### THIRD WEEK—THURSDAY

#### **8:55 March**

#### **9:00 Worship Period.**

Quiet Music: "Guide Me, O Thou Great Jehovah."  
Rising Chords.

Scripture: (1. Cor. 13.)

Song: "Saviour Like A Shepherd Lead Us," third  
verse.

Prayer, followed by the Lord's Prayer (Sung).

Offering.  
Seating Chords.

#### **9:10 Bible Drill Period.**

Have the children look up the following references. In order that the slow ones will try to find them there may be a contest between the boys and the girls. First girl against first boy; second girl against second boy, etc. Have the children rise when the verse is found and call on one of the children to read it. Try to have the verses read so that their meaning is plain. The following have something to do with the Fourth Commandment: Ex. 16:23, Isa. 58:13, 14; Psa. 122:1; Mal. 4:4; Isa. 56:2; Neh. 9:14; Ezek. 20:12; 1. Sam. 3:1; Gen. 2:3, Deut. 5:12; Pro. 20:11; Psa. 100:1, 2.

#### **9:15 Bible Memory Period.**

(Teach Ex. 20:8, 9, 10, 11.)

The verses that we have been reading have told us something about keeping the Sabbath. In the 20th chapter of Exodus beginning with the eighth verse we will find the commandment about how to keep the Sabbath day. (Read the commandment.) In Old Testament times people kept Saturday the last day of the week as their Sabbath Day. Jesus, however, arose from the dead on Sunday. His disciples formed the habit of meeting together to worship on Sunday the first day of the week, so we keep Sunday rather than Saturday as our Lord's day. Now, as we think about what God has said about His day, I wonder if you could tell me some of the things we ought to do on Sunday? (Make a list of the things that are suggested. Head it "Keeping the Lord's Day.") They will probably suggest going to Sunday School, going to church, taking walks, helping at home, visiting grandmother. Sunday should be a day that is holy, a day of rest,

a day in which we do good. Then make a second list of the things we should not do. Moving pictures will probably come on this list, studying lessons for Monday, staying home from Sunday School, etc.

It might be possible for the school as a school to do good on the next Sunday. They might sing their hymns for a shut-in or at an institution. They might gather flowers to send into the city, etc.

Now let us read this commandment over again. How many of you will study it at home tonight?

Shall we repeat the three first commandments and then read this fourth one when we come to it?

#### **9:25 Music Period.**

(Teach "Who Is On The Lord's Side.")

To keep the Lord's Day holy is sometimes a hard thing to do especially when many of the people that we know do not do it, but, the followers of King Jesus ought to obey His orders so that the whole world will know that we are soldiers in His army. His soldiers have two things to do. They must try to enlist other people in their army. We are doing that when we are bringing new children to Sunday School. And they must fight His enemies. His worst enemies are the wrong thoughts in our own hearts. Our new song tells about fighting for Him. (Sing the three verses. Teach the first verse.)

#### **9:40 Bible Story Period.**

(Our next four stories tell of the conquest of the land of Canaan.)

Teacher's aims: To show how God helped Israel to conquer the Promised Land; to show that Joshua, and Deborah and Gideon were able to lead the people to victory because they trusted and obeyed God; to show the children that their real enemies are not armies but evil thoughts in their own hearts and evil things in the world; that "He that ruleth his spirit is greater than he that taketh a city".

**Preparation.** When Moses died who became the leader of Israel? Where in the Bible would you look for the story of Joshua? (Book of Joshua.) Do you remember what the book of Joshua told about? (The Conquest of Canaan.) The story of Joshua is the story of a great warrior.

## THE NATION OF SLAVES BECOMES A NATION OF WARRIORS

### Israel Goes Up to Possess the Land

#### The Beginning of the Conquest (Joshua 1-6.)

When Moses did not come back to the camp, the children of Israel mourned for him for thirty days. Then Joshua knew that he must lead the people forward into the new land. But he was not afraid, for Moses had laid his hands upon him; and he felt that he should receive the help which God had given to Moses. And as he thought about it, the voice of God came to him saying, just as Moses had said, "Be strong and very courageous that thou mayest observe to do according to all the law which Moses, my servant, hath commanded thee. Turn not from it to the right nor to the left, that thou mayest prosper whithersoever thou goest. Be not afraid. As I was with Moses, so I will be with thee. Arise, go over the Jordan."

Then Joshua commanded his officers, saying:

"Go through the camp. Tell the people to make ready for in three days we shall pass over the Jordan. Let them sanctify themselves before God that He may help us."

He gave all the land east of the Jordan to some of the tribes, only asking the men to go with them across the Jordan to help in the conquest and return later to the land which he had given them. Then the camp moved down near to the Jordan river.

Of course, Joshua wanted to know what he had to fight on the other side of the river, so he sent two spies to Jericho saying to them, "Go and view the land before we enter it."

The spies crossed the Jordan, which is only a small river, flowing through a deep, deep valley, and within an hour's time they came to Jericho. They had heard much of this place and probably it was the first walled town they had ever seen. It was not large—perhaps as large as four blocks in your city. It was surrounded by walls made of mud and brick; and walls like these may still be seen today in that land. Probably they were about ten feet high and thirty feet thick. They had been built to keep out the wandering tribes from the desert.

The spies managed to get inside the gates and here they found the people living in low houses of mud and clay. The people had saved silver, and gold, and brass and they had flocks and herds. The spies looked about and finally found a place to stay all night in a little house on the walls of the city, where lived a woman named Rahab. She was a maker of linen, so on the flat roof of her house on the wall she had flax-stalks drying.

The men had not been long in the house when a messenger came from the king of the town saying,

"Two men have come to thee from the children of Israel. They are spies. Bring them forth to me."

Now Rahab had heard about these children of Israel and their God. The men of the town had told about their crossing of the Red Sea, their fights with the Kings of Moab and how their God fought for them. She knew that the men of Jericho were afraid of them. She knew that because the climate was so hot, the men of Jericho were not good fighters. So she thought to herself, "If I can save these men, maybe they will save me and my family when they come into this land. I will try it."

So she hid the spies under the flax and she said to the king's soldiers,

"Yes, some men did come to stay here. But they have gone away. Hurry after them and perhaps you can catch them". Then the king's men hurried off toward the Jordan to see if they could find the men.

After they had gone she went to where the men were hidden and said, "You must flee. They have gone east to the Jordan. You must go to the mountains west of Jericho and hide for three days until they have returned. Then you can go back to your leader. I have saved your lives. I know your God will give this land to you as he has given the land of Moab. When you come into this land, save me and my family as I have saved you."

And the spies promised her that they would do it. They said to her, "Bind in the window a scarlet thread and when we come, we will save all the people who are in the house."

Then she took a strong rope and let them down over the wall near her home and they fled to the mountains. There they stayed, perhaps in the caves, while the king's men sought for them. After three days they came again to Joshua and said:

"Let us go forward. The people are afraid of us and we can conquer them."

So Joshua gave instructions as to just how they should go. As usual, the Ark was to be carried in front as the sign of the presence of God. The people were to follow the Ark.

With no fear as to how they should get across the Jordan, Joshua led them to the river's edge. And when the priests were about to enter the river, they found a wonderful thing had happened. For to the north, near to the town called Adam, the waters had been dammed and no water was passing through the bed of the Jordan at this place. How glad they all were!

The priests went forward to the middle of the bed of the stream, and the people all passed over in



front of them. Then Joshua ordered his men to bring twelve stones from the bed of the river and set them up near to the river as a memorial. For he said, "When your children shall see these stones in the days to come and ask why they are here, ye shall say, 'This is where the Lord, our God, brought us, dry shod, over the Jordan into the Promised Land.'"

After all were over, they encamped in a place called Gilgal and ate together the Feast of the Passover. The people of Jericho watched them from their town and wondered what was going to happen next. Then the children of Israel surrounded the little town so that no one could go out or come in.

Now the children of Israel had nothing with which to take a walled city. They had no battering rams or machine guns. They had not even swords, unless they were some taken from the King of Moab on their way north. Probably they had flint knives, and bows and arrows, and clubs, and stone hatchets. How were they to take the city? No one ever heard of such a queer plan as Joshua had.

All the armed men in the camp were to lead the march. After them were to come the priests, blowing on trumpets of ram's horns, which make a very weird, lonely noise. After the priests, the Ark bearers were to march with the Ark of the Tabernacle. Then all the men, women and children were to bring up the rear.

After Joshua had told them just how they should march, he said to them, "Each day for six days we shall surround the city and march around it once, while the priests blow on the ram's horns. But let everyone keep very still while they march, not even talking. When we have gone once around the walls, we will return quietly to the camp. Let us go."

So they surrounded the walls and when the priests blew on the ram's horns, the people marched. And the people inside the walls heard the sound of feet and the noise of the trumpets, but no one battered on the walls or tried to get in through the gate. It was not far around the walls—perhaps it took the marchers about an hour to go around. Then they returned to their camp.

At first this must have seemed a queer way for the enemy to do, and perhaps the people inside the walls laughed at it. But some knew about the wonderful things which had happened to the Israelites and they said, "They are led by their God. Have ye not heard how they crossed the Red Sea on dry land? How they have crossed our own Jordan?" And they were sore afraid.

On the morning of the seventh day Joshua said to them, "This is the day when God will give us the victory. This time when the priests begin to blow, let all the people shout with a great noise of victory unto God."

They marched to the walls in silence. Suddenly the people within the city heard a great noise for as the priests began to blow, as with one voice, the people shouted. Each man turned to the attack of the city, right in front of the place where he was standing. And the walls of Jericho fell before them, the houses were burned, all of the people were put to death, and at the close of the day, all that was left of the old walled town were the gold, and silver, and brass things which Joshua had told them were to be saved to be used in the work of the House of God.

But the people who were inside of the little house on the walls, where Rahab had saved the spies, were all safe within the camp of Israel; for the spies had remembered their promise to save her. Here Rahab lived for the rest of her life, honored by the tribes because of her help in this first conquest of the land. Later in the Bible, there is a verse which seems to show that Rahab became one of the ancestors of the great King David and so of Jesus Christ.

So the little town which was at the ford of the Jordan, and which held the very important road leading up into the hill country, came to belong to the children of Israel; and Joshua was greatly honored by his people because of his wisdom in showing them how to take the town.

## AFTER THE STORY

The children of Israel had a very hard thing to do. I suppose that almost all of them said, "We can never take a walled city even if we can cross the river and we can never cross the river, so we might as well go back to the wilderness." But you see with God's help they did impossible things. Do you remember when we talked about our own hearts, how they must be conquered for Jesus? That is the hard thing that we have to do but with God's help we can do it. It is the finest thing in the world to rule ourselves; to do the right thing because it is the right thing even when no one is there to make us.

Let us pray:

"Our Father, help us to be strong and very courageous, that we may go forward as Thy soldiers, and fight for Thee in the world. Help us to overcome the evil in our own hearts so that we will be able to overcome the evil in the world, so that Thy kingdom may come on earth as it is in Heaven"

**10:00 Bible Expressional Period.**

**1. Notebook Work:** (Some day this week the children should make the map of Canaan for their notebooks, see page 69, and locate Jericho. Have them paste the small picture for this story in their books and under it write Josh. 1:7. If there is any time left they could study the Fourth Commandment which is one of the laws that is spoken of in the verse.)

**2. Map Work:** On your maps locate Jericho. Tell the children something about the Jordan. From Galilee to the Dead Sea is a distance of about sixty-five miles. The river is about one hundred feet broad. (Have someone step off this distance) and from three feet deep at the fords to ten or twelve feet deep near the Dead Sea. The current is very swift and the water is muddy. From early spring to late autumn it is very, very hot, sometimes the temperature is 118 degrees. For this reason few cities are in the valley of the river. This great heat is caused by the fact that the bed of the river is below sea level, in some places as much as 1,292 feet. The valley of Jordan contains some very fertile land, but much of it is jungle or rocky desert. In Old Testament times it was the home of many wild beasts.

**3. Sand Table.** Joshua builds a memorial on the edge of Jordan. Josh. 4:1-10. Use the cut-outs for this story. Build the memorial out of twelve small stones. The figures of the people from other cut-outs can be used to represent the Israelites.

**4. Bible Charades.** There have been enough stories told for this form of expressional work to be used on any day.

Divide the children into groups of six to ten. Let each group plan to act out some part of one of the stories while the rest guess what they are representing. This is not dramatization as we usually think of it but it accomplishes some of the same things. It is an interesting form of review, and helps to fix the stories in the minds of the children.

**Jacob's Dream.** A boy comes in leaning wearily on a staff. Takes a book or some other for a stone and with it for a pillow lies down and goes to sleep. Two girls moving very quietly enter, then bend over him and point upwards.

**Moses on Sinai.** A group of children dance around a table. (The altar of the Golden Calf.) Another enters some distance away from this group. He stands staring at them for a minute. Then dashes to the floor an imaginary tablet of the law, and coming over to the group commands them to stop. They stand still with their eyes cast down.

**10:25 Warning Signal.**

**10:30 Recreational Period.**

**10:50 Handwork Period.**

**11:15 Warning Signal.**

**11:20 Closing Period.**





# PROGRAM 15

## THIRD WEEK—FRIDAY\*

### 8:55 March.

### 9:00 Worship Period.

Quiet Music: ("Guide Me, O Thou Great Jehovah.")

Rising Chords.

Song: "Guide Me, O Thou Great Jehovah," third verse.

Scripture: 1. Cor. 13.

Song: "Saviour Like A Shepherd," third verse.

Prayer, followed by the Lord's Prayer (Sung).

Offering.

Seating Chords.

### 9:10 Bible Drill Period.

(Have the children look up references as you did yesterday): Josh. 1:7; Mic. 6:8; Ruth 1:16; II. Chron. 6:40; Deut. 11:18, 19; Psa. 28:7; Ezek. 34:15; Gen. 12:1; Jud. 5:31; Dan. 9:11; II. Sam. 22:32; Ecc. 12:1.

### 9:15 Bible Memory Period.

(Teach Ex. 20:12.)

How many of you learned the Fourth Commandment last night? Let us rise and say it. Now we will say the first four commandments as we are going to say them in our Worship period next week.

First we will repeat the First Great Commandment and then the first four of the Ten Commandments. (Have the children rise and repeat these verses.)

When Li Hung Chang, a great Chinese General and leader, was in this country one of his American friends said to him, "Mr. Li, why don't you become a Christian?"

He answered, "There are many reasons, but one of the principal ones is that I do not like the way Christians treat their fathers and mothers."

The American showed him Ex. 20:12. "You see our God says honor our parents."

"Ah, yes," said Li Hung Chang, "that is what it says in your book, but so few of you keep that saying in your hearts. I judge by what I see you do."

If Li Hung Chang could see you in your own homes when father and mother tell you to do something, what would he think about Christian children?

When God gave us the commandments that tell us some of the things that we must do if we love our neighbor. He began by talking about "Our fathers and our mothers." Is that where you begin to love your neighbors?

I am sure that we do not have to study the fifth commandment in order that we may say it, but we would have to study hard in order to keep it all the time.

Let us say it together.

### 9:25 Music Period.

(Teach the last two verses of "Who is on the Lord's Side?")

The second verse of our song makes me think of 1 John 4:19. Let us read the verse in the Bible and then learn the second verse in the song.

The story of Joshua is only one of the stories in the Bible and in the lives of Christian people that prove that when God is for us none can stand against us.

The last verse of our song is a good one to sing when there is something hard that you ought to do and you are afraid to undertake it. (Teach the last verse.)

Now we will sing the whole song.

### 9:40 Bible Story Period.

(The teacher's aims are the same for this story as for yesterday's.)

**Preparation.** (Show the children the picture of Israel crossing Jordan. Have someone tell the story.) When Jericho had fallen the conquest of the land of Canaan was only begun. Joshua and his warriors had many hard battles to fight and the Israelites had many new lessons to learn.

### CONQUEST PARTIALLY FINISHED

Joshua 7:24

From the very day when the Israelites entered their new land, they had many things to learn. They had been wanderers, but now they must build for themselves homes and learn to till the soil, as well as to tend the sheep. They must learn to be contented in one place. They had had little money to use, but now they were coming into a country where there were rich people whom they were to conquer. So they had new temptations also.

The very first day, one of these temptations proved too much for one of the soldiers; for in the sacking of the town of Jericho, he liked the glitter of a great piece of gold which he found, and instead of taking it to Joshua to be used in the House of God as he had been commanded to do, he hid it. The punishment for stealing from God was a hard one in those days, for the one who did it was put to death. So Achan had to die for his sin, but it taught the rest of the people that they must surely obey the law of God.

Far up on the hillside was a town called Ai, and Joshua sent spies to see if that might not be taken next. When they came back, they said:

"That is an easy town to take. We shall need only a few men."

But when they went with a few men, the people of Ai fought like tigers and the Israelites were

\*Make Friday a special day. For programs and plans see page 114.



driven back down the steep hillsides. So Joshua planned to take it in another way. He sent some of his best soldiers into the woods to the west of the city, there to lie in ambush. He himself led some of the rest of the men to the gates of the city to attack it. Probably this time they had the swords and spears which they had taken in Jericho.

When the men of Ai saw them returning, they came out of the town to drive them back. When Joshua started to run from them, the men of Ai all ran after his men, leaving the gates of the town wide open. When they had gone a good distance from the city, Joshua waved his sword in the air and the men who were hiding saw it. Quickly they ran to the city gates, sacked the city and set it on fire.

Of course the men of Ai saw the smoke rising from their city and started back to protect it. But the Israelites came from the city to fight them, and Joshua and his men turned about to fight them, so that they were all killed and the city entirely destroyed. Believing that God was glad when things were all destroyed and the people all killed, the Israelites always did these things which seem to us today so cruel. But they were only desert tribes and did not know God as we know Him today.

After all was done, Joshua raised some stones before the city for an altar and there he sacrificed to God before all the people, both a burnt offering and a peace offering. Then with all the people gathered before him, there in the beautiful, mountainous country, so much more beautiful than any country they had ever seen, Joshua read to them the words of the law of God which Moses had given to him. They had need to be strong and of good courage and he knew that this was the very best way to help them.

One day there came to Joshua, men who were very poor and ragged and who seemed to have come from a long distance. They asked that they might be friends with the Israelites and Joshua made with them a covenant. But soon he found that they had deceived him and were really from a town not far away. They had done this because they feared Israel. Joshua was angry when he found out how they had deceived him, but he had made his promise and he would not break it. So he did not try to take their town. In time, however, the people of this town, Gibeon, became like slaves to the Israelites for they cut the wood and carried the water for them.

Little by little, the tribes of Israel scattered around the new land. Some went very far north to the Sea of Galilee. Caleb and his family went to the south near to Hebron, where he had found the grapes when he had come there as a spy. This land Joshua gave to his family forever. But everywhere

they went, they found enemies. Sometimes the kings of the little towns about the hilly country would join together to attack them. Sometimes the Israelites would go out and attack a town, so that they might have the land and the gold and the flocks.

But wherever they went, they conquered—partly because they were so strong; partly because they had such a wise leader in Joshua; but mostly because they believed in the promise of God.

"Be strong and of good courage. This land will I give to thee and to thy children. Surely I will be with thee."

Over and over, Joshua repeated the words of God to them—and this made them brave and fearless. Over and over, things happened to help them in a very wonderful way; sometimes it was a great hail storm which came just when they needed help; sometimes it was a long, long day of sunlight, so that they might complete a great victory which they had had; sometimes it was the word of God as given to them by Joshua.

As they conquered the kings and took the spoils of the cities, they came to have much money to use. Some of this they spent in making places of worship on the top of the high hills. There was one at Shiloh and one at Bethel where they often went to worship.

Many, many years passed by and no longer did they live in one tribe as they had done in the wilderness. Some were in the north, almost entirely shut off from those in the hilly country by great towns held by the Canaanites. These people lived near the coast and were very powerful.

Joshua thought carefully about the division of the land which they had conquered and finally divided the whole land among them. There were twelve tribes in all. To three of them, he had given land east of the Jordan. The Tribe of Levi were to be set aside to be priests unto the Lord and to serve in His holy places, so they received no land. The other eight tribes were given parts of the country for their very own so that they might make, there, homes for their children. Thus they became—not twelve tribes as they had been—but a nation, separated by hills, and mountains, and valleys, but all loving and serving one God, the Lord. There were still enemies in the land but for the time, they could take time to live and grow, for they had conquered three kings to the east of the Jordan and thirty-one kings to the west.

But Joshua, by this time, was an old, old man. His life had been one long fighting-time and he was no longer strong. So he called his people to come to him at Shechem, near to the great, beautiful mountains of Ebal and Gerizim, and they came from the north and the south; from the east and the west



to hear what their brave leader might have to say. Shechem was high up on the sides of Mt. Gerizim and from here they could see far down to where their home had been in the wilderness. They could see the valley of the Jordan. They could see the great hill where Jerusalem, the holy city, was afterward built. They could see the Great Sea to the east. It was the very best place in all the land in which to see the Promised Land.

Joshua knew that there were many there who had not heard all the story of the way in which God had led them. So he began away back in the time when Abraham had left his home in Ur of the Chaldees to found a nation whose God should be the Lord. He told them of Isaac, and Jacob, and Moses. He reminded them that they had been slaves and that God had brought them out into the new land. He told them of the wilderness life, the fighting, the wonderful success which they had had in Canaan, so that now they had, for their own, cities which they had not built and vineyards which they had not planted.

Then he stood before them and said earnestly, "Now, therefore, fear the Lord in sincerity and truth. Serve ye the Lord. And if it seem evil to you to serve God, choose ye this day whom ye will serve of the gods whom ye have found in this land. As for me and my house, we will serve the Lord."

And the people answered,

"God forbid that we should forsake the Lord to serve other Gods."

"But," said Joshua, "God is an holy God. He is a jealous God. Him only must you serve. Evil will come to you if you follow after other gods."

"Nay," said all the people, "but we will serve the Lord."

Then Joshua made a covenant with God there in Shechem and he put a great stone there to remind the people of their promise, saying as he set it up,

"Ye are witnesses that ye have chosen to serve the Lord. Now, therefore, put away any strange gods which you may have taken into your homes from this strange land and incline your heart toward the God of Israel."

And all the people answered,

"The Lord our God will we serve and His voice will we obey."

Joshua had helped them to conquer enough of the land so that they might have a chance to grow into a nation, and now had once more renewed their promise to God in the beautiful service on Mt. Gerizim. He sent them all to their homes, and not long after this, Joshua died and was buried in the mountain called Ephraim. He had been a great leader—he had done faithfully the work which Moses and God had given to him to do. And he had helped

Israel to serve God during all the days in which he had led them.

### AFTER THE STORY

(Show the children the large picture.) In the picture you see Joshua saying to the people, "Choose ye this day whom ye will serve." What did the people answer? ("We will serve Jehovah.")

We are trying to serve Jehovah, too. Sometimes it is very hard to do what He wants us to do. Let us bow our heads and pray silently for just a minute that He will help us serve Him better. (Have a few minutes of silent prayer.)

"Our Father, hear our prayers and answer them for Jesus sake." Amen.

### 10:00 Bible Expressional Period.

1. **Notebook Work.** (Have the children tell you what Joshua did for the nation. Write it on the board.)

Joshua led the children of Israel across Jordan. He conquered Jericho, Ai and many other cities. He taught the men of Israel how to fight.

He led Israel to renew their promise to serve God. He did his best to keep them from worshipping idols.

Paste the small picture of Joshua in the notebooks and under it write Josh 24:21.

2. **Map Work.** On your maps of Canaan locate Ai northwest of Jericho; and Gerizim—the modern Samaria—near Shechem.

3. **Poster.** Joshua renews the Covenant with Jehovah. Josh. 24.

4. **Stories Retold.** We have had six men who have led the Chosen People. Have the children retell briefly what each did to help Jehovah make a great nation.

Abraham was called of God and became the beginning of the Nation.

Isaac kept the covenant that his father had made with Jehovah and the blessing passed from him to Jacob.

Jacob and his twelve sons laid the foundation for the nation and gave it the name Israel.

Joseph saved his people from dying during the famine and brought them to Egypt where they learned many things.

Moses led the Israelites out of Egypt and gave the nation its constitution or laws.

Joshua made the nation a nation of warriors and began the conquest of the Promised Land.

10:25 **Warning Signal.**

10:30 **Recreational Period.**

10:50 **Handwork Period.**

11:15 **Warning Signal.**

11:20 **Closing Period.**

# PROGRAM 16

## FOURTH WEEK—MONDAY

### 8:55 March

### 9:00 Worship Period.

Quiet Music: ("O, Beautiful for Spacious Skies.")  
Rising Chords.

Song: "Who Is On The Lord's Side?" (Three verses.)

Scripture: (Mark 12:30 and Ex. 20:1-12).

Song: "Saviour Like A Shepherd" (Second verse).

Prayer, followed by the Lord's Prayer (Sung).

Offering.

Seating Chords.

### 9:10 Bible Drill Period.

(Sing, "The Bible").

Today we begin the study of the books of the New Testament. How many of these are there? (Twenty-seven).

They are divided into five groups just as the Old Testament is. We can count them on the fingers of the other hand. They are the Gospels, the book of History, Paul's Letters, the General Letters and the Book of Prophecy.

Let us repeat them together. The Gospels, History, Paul's Letters, General Letters and Prophecy.

The word "Gospel" means "Good news." And the Gospels are four books written by friends of Jesus to tell the good news that the Saviour had been born, that the King of the Jews had come.

Can any of you name the four Gospels? (Have all the children repeat the names).

Matthew writes of Jesus as the promised Messiah of the Jews and shows how, in His coming, all the promises of God to Abraham and his descendants and all that the prophets wrote is fulfilled.

Mark has written the gospel that boys and girls usually like best. He shows us that Christ was to be not only the Messiah of the Jews but also the King of the whole world.

Luke writes of Jesus as the Saviour of the world. He calls Him the "Good Shepherd" and shows Him to us as the Great Physician.

John writes of Jesus as the divine Son of God. He tells us much about our Heavenly Home, the Holy Spirit and other beautiful things that we want to understand. His Gospel is also called the Gospel of Love, because He writes so much about God's love for us.

Can you repeat John 3:16?

Matthew tells us how Jesus' works and words show Him as the Messiah.

Mark tells us how Jesus' works and words show Him as the King.

Luke tells us how Jesus' works and words show Him as the Saviour.

John tells us how Jesus' works and words show Him as Divine.

### 9:15 Bible Memory Period.

(Teach Ex. 20:13, 14, 15).

In which of the Gospels did we find the Great Commandments? Let us repeat them.

Yesterday we learned the Fifth Commandment which is the first of the ten that tells us what we must do if we love our neighbor.

The Sixth, Seventh and Eighth commandments are very short. I thought that we could learn them all today. (Read them to the children. If they ask about the Seventh Commandment tell them that for children it means to keep their hearts clean and pure.)

Sometimes we think that the only thing we can steal is money or other things that are worth money. That is not true.

One day as Miss Arnot was marking papers she found something that puzzled her. On Mary's paper she saw that the answers of four of the problems had been erased. She could still read them however and she saw that they were the right answers.

"Mary," she said, "would you stay just a moment after school?"

When the other children had gone home she showed the paper to Mary.

"Did you mean to erase those answers, my dear," she said. "They were right; without them you have failed in Arithmetic; with them you had almost 100."

"I had to erase them," said Mary, turning red. "They weren't mine; I stole them from Tom's paper. Then I thought I wouldn't be a thief even to get 100."

Miss Arnot marked the little girl's paper "55." "There," she said, "that is a bad mark for Arithmetic." On the other corner of the paper she wrote, "Mary, herself, 100." Lots of boys and girls wouldn't have remembered that you can't steal even one number from someone else without being a thief.

That paper is one of Mary's treasures and she tries very hard to keep her mark for honesty, 100%.

Shall we say these three commandments over again? And shall we try to remember that the Eighth one means "Thou shalt not steal *anything*?"

### 9:25 Music Period.

Songs for the week: "O, Beautiful For Spacious Skies".



Begin "Holy, Holy, Holy".

Joshua and his soldiers had conquered a part of the Promised Land. The Israelites who had been slaves and wanderers had at last a country of their own. Don't you think they loved it? As the shepherds led their flocks over the hills I think they often stopped to gaze out over the fertile valleys and the olive groves; the blue waters of Galilee or the green hills of Judah and think, O, it is beautiful, this land of ours.

We Americans are living in a land that our grandfathers conquered and in which they founded our nation. There is a song about our own beautiful land that we are going to learn. (Sing "America, the Beautiful.")

Who can tell me what the word "Spacious" means? (Stretching far in every direction). Amber is the color of gold. Purple mountain majesties are our great mountains that stand like Kings above the plains. In the distance mountains look purple. Fruited plains are the fertile lowlands of our country. The last four lines ask God's blessing on our country and that He will make us all as brothers from the Atlantic to the Pacific.

Will some one tell me in his own words why America seems beautiful to the writer of the song? (Teach and sing the first verse).

#### **9:40 Bible Story Period.**

(Teacher's Aims. See page 70.)

**Preparation.** Review the story of Joshua and what he had done for Israel.

### **GOD PRESERVES ISRAEL FROM DESTRUCTION**

(Story of Deborah—Judges 4:5)

When Joshua had died, the Israelites had no leader to take his place. As the tribes found homes, they became very much scattered and so their enemies, who were all about them, had a better chance to win when there was trouble between them. As the years went by and they became more like the people into whose land they had come, there came greater danger that they would forget the God who had brought them out of their bondage.

Much of the southern part of the Promised Land was mountainous, but up in the northern part there was a great plain, almost surrounded by mountains. Across this plain, some of the worst enemies of the Israelites had great, strong cities. So they made the life of the tribes who lived in this part of the land very unhappy. They stole from them; they made slaves of some of them; they even stole their wives and children. And often Israel longed for some one like Moses or Joshua to lead them to victory, as they had done in the early days of their life in the land. But they were all very much sur-

prised when a leader arose, for they would never have thought of choosing the one that God chose.

It was a woman named Deborah and she was a prophetess. She could think about things and then be very wise in planning how to do them. Deborah saw how much Israel needed a leader. So she looked all around to see whom God could use. Finally she sent word to a man named Barak, who lived in the very northern part of the land, that she wanted to see him.

When Barak had come to the place where she was to be found, she said to him,

"See how much Israel needs a leader! Does not God need thee to gather His people together on Mount Tabor and drive back these people who are so cruel? Surely God will be with thee."

Although Barak was a man, he was not nearly so brave as Deborah. He knew that she was a prophetess of God and he felt sure that he should have better chance to win if she were with him.

So he said to her,

"If you will go with me I will go; but if you will not go, then I will not go."

Though Deborah could not fight, she was glad to help in any way that she could, so she said she would go with him. She planned with him how they should send word to all the tribes to send men. Then a messenger went up and down through the valleys and hills crying the old battle-cry,

"Come up to the help of the Lord against the mighty."

They knew that this meant they should save their homes and their little ones, and they knew, too, that God needed their help. So, one by one, the tribes began to gather until ten thousand men were on the side of Mount Tabor. Now Mount Tabor is like a big bowl turned upside down on the plain where all the cities of the enemy were. South of it are great hills, and east of it, and north of it. Only to the west is there a good way to get to Mount Tabor. Here the Israelites made ready for battle.

When Sisera, the general of the Canaanites, heard that Barak was gathering his men for battle, he quickly brought together his generals, his great horses, his things with which to fight, and he started to cross the plain from the west. How his army must have glistened in the sun! There were nine hundred chariots besides all the other things of war.

The ground was hard and his chariots dashed across the plain until they came to a little river called the Kishon. It was not very deep, so they crossed it and then made ready to attack Barak on the mountain-side. But Barak wasn't going to wait to be attacked. When Deborah gave him the sign that Sisera's men were all over the little river, he gave the battle cry; and his men rushed down the



hill and out on the plain. They did not have the chariots of Sisera but they had something that is much better. They had faith in their leaders, Deborah and Barak; they had good courage for they were fighting for their homes and their little ones; and best of all they were fighting for God and they were sure He was with them. So, of course, they fought well.

Perhaps it might have been hard for them to win had it not been for a very heavy storm that swept across the plain just as the battle had begun. In a few minutes the ground was sticky and the mud began to deepen. The horses tried to get through it but the wheels of the chariots would not move.

Israel thought the rain meant that God was fighting for them, so they fought all the harder. The Canaanites thought Israel's God was helping them also, so they became very much afraid and thought it no use to fight. So they turned and tried to run. But back of them was the river which had been small when they crossed it, but now was very swift and very deep. So as they tried to cross, many, many of them were drowned in the river and soon the great army was all gone and chariots and horses were stuck in the mud of the plain.

When Sisera, the great general, saw that he had lost the battle, he left the chariot in which he was riding and fled on foot to the north to hide in the hills. But he happened to come to the tent of a woman who loved Israel and wanted to help Israel to freedom. So she killed Sisera there in her tent, and when Barak came riding to try to find him in the woods, she showed him what she had done.

How glad the Israelites were when the storm was all over and they knew they were free from their enemies! They went into the rich cities of their enemy across the plain and took many of the things that they found to their own homes. Some of them came to live in these cities. The altars to Baal were torn down and Israel once more remembered that God expected them to love and serve Him and thus have a chance to grow into the nation which He could bless.

There is a very beautiful song in the Bible which they sang when once more they came together. It tells of Deborah, and Barak, and Sisera and all the rest, but the last verse shows just what they thought of the power of God to help. It is this:

"So shall all thine enemies perish, O Jehovah;  
But they who love Him shall be as the sun, ris-  
ing in its great splendor."

So Deborah, the prophetess helped to bring peace to Northern Israel for forty years.

So she taught them that only when they worked together could they hope to hold the land.

## AFTER THE STORY

(Show the children the picture of Deborah).

What do you think Deborah is saying? "Up, for this is the day in which Jehovah hath delivered Sisera into thy hand." Think how the Israelites listened to her as she sang after the battle,

"Let them that love Jehovah be as the sun when he goeth forth in his might."

She was a great leader for she taught the people to fight together. We need to learn to live together; to play together; to work together. Shall we ask God to help us? (Short prayer).

### 10:00 Bible Expressional Period.

#### 1. Notebooks. (Paste in place the small picture).

There are four people in our story, Deborah, Barak, Sisera and the woman who killed him whose name was Jael. If we write in our books who each one of these people was and what each did we will have told the whole story. After we have done that we will turn to Judges, the fifth chapter. This is the song of Deborah. I think we might copy the last part of verse thirty-one in our books.

**2. Map Work.** Up in the north at the southern end of the Sea of Galilee (Chinnereth), you will find Mt. Tabor. North of the Sea was the country of the Canaanites against whom Barak fought. Deborah's home was in the south near Bethel.

Children used to maps of our country where an inch may mean hundreds of miles often have an exaggerated idea of the distances in Palestine. From Bethel to Tabor was less than sixty miles, a distance that a fast train could travel in an hour. The entire land was only as large as New Hampshire.

**3. Poster.** Deborah under the palm tree. Judges 4:4-10.

**4. Dramatization.** The story could be dramatized in three scenes. Judges 4, 5.

Scene I. Deborah and Barak under the palm tree. They send messengers to the tribes.

Scene II. Deborah on Mt. Tabor with Barak. Messengers bring word of the coming of the fighting men of Israel; then of the approach of Sisera's army. Deborah sends Barak to fight. She describes the battle (Jud. 5:19-24).

Scene III. Outside Jael's tent. Jael and Sisera. Jael and Barak (Judg. 5:24-28).

**10:25 Warning Signal.**

**10:30 Recreational Period.**

**10:50 Handwork Period.**

**11:15 Warning Signal.**

**11:20 Closing Period.**



## PROGRAM 17

### FOURTH WEEK—TUESDAY

#### 8:55 March.

#### 9:00 Worship Period.

Quiet Music: ("O, Beautiful For Spacious Skies").  
Rising Chords.

Song: "Who Is On The Lord's Side" (Three verses).

Scripture: (Mark 12:10 and Ex. 20:1-13).

Song: "Saviour Like A Shepherd" (Second verse).

Prayer, followed by the Lord's Prayer (Sung)

Offering.

Seating Chords.

#### 9:10 Bible Drill Period.

(Review the four Gospels.)

There is just one book of history in the New Testament. It is the Book of the Acts of the Apostles. The men who had been disciples (learners) while Jesus was on earth became apostles (teachers of others) after He had gone to His Heavenly Home.

The Book of Acts tells of the work they did in building up the Christian Church.

The first part is about Peter and the second part about Paul, the great missionary apostle. The book was written by Luke.

Paul founded so many churches and they were so widely scattered that he could not visit them very often so when they were in trouble or needed advice he wrote them letters. There are fourteen of his letters in the New Testament. They form the third division.

The first is the Epistle to the Romans. It tells how through faith in God we can do those things that are pleasing in His sight.

The next two letters were to the church in the Greek city of Corinth.

1. Corinthians is a letter about loving one another and being like a big family with Christ at the head. The Hymn of Love is in this letter.

2. Corinthians says that if people really love one another, they will work together without quarrels.

Book of the Acts—History of the early church.

Romans—Paul's letter to the Romans about faith.

1. Corinthians—Paul's letter to the church at Corinth about unity.

2. Corinthians—Paul's letter to the church at Corinth about work.

#### 9:15 Bible Memory Period.

(Teach Ex. 20:16.)

One day Marjorie came into mother's room looking very serious. "Mother," she said, "I have done the most dreadful thing. I told some girls that Ethel had told me a fib. Now every one is saying that she tells stories and that you can't believe a word she says and I know that it is my fault. And that is not the worst of it for just today I found out that what she told me was true."

Mother looked very serious too, and for a minute she said nothing. Then she answered, "Well, Marjorie, I will have to think about it a bit. Now I want you to do something for me."

Mother took a little bag marked "Celery Seed" out of the cupboard.

"I want you to run down the road to the bend and as you go scatter these seed."

Marjorie thought that was a queer thing to do but she had been taught to obey without asking questions. Off she ran down the big road. In a minute or two she was back with the empty bag.

"Now, Marjorie," said Mother, "Please go back down the road and gather up the seeds and put them back into the empty bag."

"But, Mother," began Marjorie. Mother looked at her and off she went.

She was gone a long, long time and when she came back she had only a few seeds in the bag.

"Mother, I knew that I couldn't find them. They were just gone. I didn't watch especially where they went to when I scattered them. I didn't know that you wanted them back. I'm sorry."

"I know you're sorry," said mother, "but that won't bring back my seeds."

"Now I know what you were trying to show me," exclaimed the little girl. No matter how sorry I am about Ethel it won't do her any good, because my false words are gone and I can't get them back. O what shall I do?"

"Well," said mother, "You can be specially friendly with Ethel, if she'll let you, and then the girls will know that what you said was not true."

"But most of all you can learn from this never to say anything unkind about others unless you are very sure that it is true and then do not say it unless it is absolutely necessary. That is the Ninth Commandment you know."

Marjorie looked up Ex. 20:16. You look it up and we will read it together. Now we will close our books and say this commandment.

**9:25 Music Period.**

(Teach "O Beautiful For Spacious Skies." (Second verse.)

About three hundred years ago there came to America men and women who tried very hard to keep all the commandments of God.

They came here to make a home in the wilderness so that they might have a free church, a free government, and free schools for themselves and their children forever.

The second verse of our song is about them. We call them Pilgrims or Puritans.

The last four lines are a little hard to understand. You know that we can never be perfectly free to do as we please. We always have to give up our own way when it harms our neighbor. And the only true freedom is freedom to live according to the laws that God has made for us. These last four lines are a prayer to God to make America truly free.

(Teach this verse and sing it.)

**9:40 Bible Story Period.**

(Teacher's Aims. See page 70.)

**Preparation.** For forty years after the defeat of Sisera there was peace in Canaan. Then the people again began to worship idols and forgot Jehovah, and a new enemy rose against them. They did not know what to do.

**GIDEON**

(Judges 6 and 7)

Leading down to the Jordan from that great plain where Deborah and Barak led Israel to victory, there is a fertile valley called the valley of Jezreel. And up through this valley came Israel's next enemy.

They were men of the desert who lived all the year around in tents. They had many, many camels and goats. Sometimes they rode on very swift camels called dromedaries, and they were cruel and war-like. As long as there was grass for their camels on the east of the Jordan, they stayed there; but when the dry season came, they moved to any place where they could find grass and there they would stay until they needed new pastures.

These men found that there was good grass on that great plain called the plain of Esdraelon; and they found that they could easily get to it by going through the valley of Jezreel. So, at first, a few of them came over to see if it were safe for the rest to come. The Israelites who owned the plain were scattered and to conquer them was easy,

so more of the Midianites came across the Jordan. At last, so many came that Israel grew very poor. They would plant their crops all the spring, tend them all the summer; and then, just as they were ripe, the Midianites would come, gather the grain and feed their many camels on the land till it was hard and bare; then they would go to some other part of the plain leaving the Israelites with no food for winter, and no grazing land for their own camels and sheep. For many years they came, until no farmer cared whether he planted grain or not.

Again Israel needed a leader to drive out these robbers. But who should it be? It must be some one who could get them to work together again and no one knew of such a man. But God did! God always can find a person to help when there is a great need. This time it was not a slave like Joseph, nor a shepherd like Moses, nor a prophetess like Deborah. It was a farmer who had lost his grain many, many times and who had lately lost something worse than his grain, for the Midianites had killed two of his brothers.

There was an old law in these days that if a man was killed, his fathers and brothers must go and punish the murderer; so this man Gideon was up on the mountainside thinking about what he could do about it. This year he had managed to get some of the grain from the fields. If the Midianites had been nowhere about, he would have gone to a flat place, poured his grain in a pile and then driven his oxen round and round over it, drawing after them a sled. Through the bottom of this sled were stones which tore the grain apart and forced out the little seeds which he used for food. Then he would have sifted the seeds out for use.

But he couldn't do it in that way this time for the Midianites would see him, come and drive him away, and take all of his grain. So he had taken it into a deep vat where he made wine from his grapes and here he was working. But his heart was full of bitterness as he thought of his land and his people. Had God forgotten Israel?

Suddenly he heard a voice saying,

"The Lord is with thee, thou mighty man of strength."

Gideon stared. What did it mean?

"If the Lord is with us, why have all these evil things come to us? Did He not bring us up from Egypt into this land. Yet now he has given us over to our enemies," said Gideon.

Then the voice said,

"Go in your might and free Israel. Has God not sent thee?"

Gideon thought about it. Could he free his people? Oh! how glad he would be if he could do it. He thought of all the great leaders whom Israel had had. Would God be with him as he had



been with Joshua? The Israelites had many of them forgotten God and worshiped Baal—even as he stood thinking, he could see an altar to Baal very near. Would God forgive them and work for them? He was only a poor farmer. How could he be a leader?

As he thought about it, he heard the voice again, "Surely I will be with thee and thou shalt smite the Midianites."

Gideon thought for a long time about it before he finally decided. He wanted to be very, very sure that God had called him. All the men of his tribe would follow him, he knew, but would the rest? Finally he killed a lamb, sacrificed to God and promised to try to help.

First he destroyed the altar to Baal as a sign to all the people that he was going to work with God. Then he sent out to the tribes around the news of his call.

"God has called me to go," he said. "I must revenge the death of my brothers but if you will help me, we can drive the enemy out of the land. Come up to the help of the Lord against the mighty!"

Some of those who came, Gideon would not take with him because he saw they were afraid. Some of them were careless and them, too, he sent back home. So when he was finally ready to start, he had only three hundred men—but every one of them was brave, and strong, and ready to help. God can do wonders with three hundred men like that and he did.

Down through Jezreel Gideon rushed his men and after several days, they came to the place where the Midianites had encamped. It was night time; so Gideon stole down to the camp and heard two of the soldiers telling of a dream that one of them had had where a loaf of bread had killed many people.

"Oh," said the other soldier, "that means Gideon's army. Their God helps them. They will surely put us to flight."

When Gideon went back to his men, there was a smile on his face. The Midianites were afraid of him. That was all he needed to know. If they were afraid, he could win.

Deborah had sent Barak's men out into the plain to fight, but if Gideon had done that he would have been defeated. He was very wise in planning how to attack.

He divided his men in three companies of one hundred each. To each man he gave a trumpet, probably made of ram's horns such as were used in the siege of Jericho. He gave to each a big earthen jar and inside the jar he had put a torch, or lighted piece of wood. Then he said to his men:

"The army are all asleep. We will surround them. Then when all is ready, I will blow a blast

on my trumpet. As soon as you hear it, blow with all your might on your trumpets, break your jars so that there may be a loud crashing noise and cry, 'The sword of the Lord and of Gideon.' Then wave your torches in the air and see what will happen."

Very silently they surrounded the camp. All was still as still could be. Suddenly there was a blast of trumpets, a dreadful noise, a great call, and hundreds of lights all about the Midianites. They jumped up from sleep and said to each other:

"What is it? How many men are there? Where shall we attack first? What do they say?"

All were too frightened to answer, so they just turned and started to run away. Some fled on camels and some on foot. As Gideon and his men came after them, fighting as they came, many of the enemy killed each other in the dark, thinking they were killing the Israelites.

On and on, and on, they chased them until they were far from the land of Israel. Such a beating did Gideon and his brave three hundred men give to them that never again did they dare to try to come back into the land to fight the Israelites.

And Gideon returned to his home—not a farmer—but to be asked to be king of the little group of Israelites who lived about his home. Joseph, the slave, was made into a ruler because he listened to the voice of God, and now Gideon, the farmer, was made into a king because he listened when the voice said to him,

"Go and free Israel. Have I not sent thee? Surely I will be with thee."

## AFTER THE STORY

Abraham, Joseph, Moses, and Gideon all knew the rule to follow if they wished to live successful lives. They listened to the voice of God and then did what He told them to do.

The rule for successful men and women is the same today. All the truly great men have been men who have asked God's advice and done what He told them to do. Washington prayed; Lincoln prayed; Roosevelt, Wilson, and Harding are known as men of prayer. General Foch's aids said that the general spent more time in praying over his battles than he spent in planning them.

The rule is a good one for boys and girls as well as for men and women. Let us ask God now to plan our lives for us and help us to live them according to his plan. Let us pray.

## 10:00 Bible Expressional Period.

**Notebooks:** (Paste small picture in the books.)

Children, I want you to write a story. The name of it is "Three Hundred and God". If you

are not sure what to write you will find the story in Judg. 7:9-24.

**Mapwork:** On your maps just south of Tabor mark the valley of Jezreel leading up into the plain of Esdraelon. Esdraelon was one of the most fertile parts of Palestine. Many battles have been fought on this plain. The plain today is a great wheat field.

**Sand Table:** (The attack on the camp of Midian.) On your sand table build the valley, surrounded by hills, in which Midian was encamped. Tents can be made by folding sheets of brown or black paper (tents of desert people are never

white). Place Gideon and his men on the hills. As far as possible use figures from other cut-outs to complete your picture.

**Miscellaneous:** Use Bible charades or have children arrange cards having on them the names of the books of the Old Testament.

**10:25 Warning Signal.**

**10:30 Recreational Period.**

**10:50 Handwork Period.**

**11:15 Warning Signal.**

**11:20 Closing Period.**





## PROGRAM 18

### FOURTH WEEK—WEDNESDAY

#### **8:55 March.**

#### **9:00 Worship Period.**

**Quiet Music:** ("O, Beautiful for Spacious Skies,"  
page 125.)  
Rising Chords.

**Song:** "Who is on the Lord's Side," three verses.

**Scripture:** (Mark 12:30 and Ex. 20:1-12.)

**Song:** "Saviour Like a Shepherd Lead Us," second  
verse.

**Prayer,** followed by the Lord's Prayer (sung).

#### **Offering.**

Seating Chords.

#### **9:10 Bible Drill Period.**

(Review the first three of Paul's letters.)

Paul's next letter is to the Galatians. In it he wrote of the same things about which he had already written to the Romans. It is altogether about Faith. Ephesians is a letter written to the people of the great city of Ephesus urging them to fight the good fight against Satan. In Ephesians 6:10-18 Paul describes the armor a Christian should wear. Let us find that place in the Bible and read about it.

Galatians—Paul's letter to the Galatians  
about Faith;

Ephesians—Paul's letter to the people at  
Ephesus about fighting the good fight.

#### **9:15 Bible Memory Period.**

(Teach Ex. 20:17.)

This is the last commandment. It is about coveting. What does that mean? (It means to want something that is not ours and to which we have no right.) Covetousness makes people mean and often leads to lying and stealing. Let's study this commandment together. When you think you can say it, stand up. (Have it repeated several times.) Now we will rise and repeat the Ten Commandments.

#### **9:25 Music Period.**

(Teach "O, Beautiful for Spacious Skies," third  
verse.)

The greatest war ever fought in our country was fought so that the negro slaves would be free.

The third verse of our song tells about the men who fought that war and ends with a prayer that God will take all the evil things out of our country and make it perfect. (Teach the third verse, sing the first, second and third verses.)

#### **9:40 Bible Story Period.**

**Teacher's aims:** To show how love brought blessing into the life of Ruth; to help the children realize that love will bring blessings into their lives.

**Preparation:** (Show the children the picture of Gideon, review the story.)

For a long time all our stories have told about battles. Perhaps you think that all the children of Israel did in the days of the Judges was to fight, but the Book of Ruth shows us that they lived then very much as people have always lived in the Promised Land.

We have had stories from two of the books of History. What are they? (Joshua and Judges.) Our story today is the whole Book of Ruth.

### RUTH—THE FAITHFUL DAUGHTER

#### Book of Ruth

Not all of the people who lived in the land of Moab were like the Midianites whom Gideon punished, for the story of the Israelites tells of a beautiful girl who came from there. Her name was Ruth.

Perhaps she lived in a tent, and perhaps she lived in one of the cities of Moab—we do not know. One day there came to live near her home, a family who had come from the land of the Israelites. Their home had been in Bethlehem, and they had been forced to leave their home because a famine was in the land and there was no food. They had wandered over the hills until they had come to the Jordan, crossed to the east, and found food there. So they stayed in the land of Moab.

Ruth had a sister named Orpah and the two girls played with the two boys of the family from Bethlehem. After a time the father died, and then the two boys married the two girls and made homes for themselves and for Naomi, their mother.

Now the people of Moab worshiped other gods. They knew nothing of the God of the Israelites. But Naomi tried to tell the girls about the wonderful way in which God had led his people and how

he planned to make of them a great nation, making them a blessing to all the earth. Naomi had taught her two sons to love God and so there were three, at least, in Moab who still prayed to God, the Lord.

But the father had died and then both of the two brothers died. What a lonely house that was! As the days went by, it seemed to Naomi as if she just must go back to Bethlehem where her old home had been, lest she too die in the land of Moab. So one day she called the girls to her and said,

"Some day you will find some one to love you and then you will have homes of your own. But I am old and lonely. I want to go back to Bethlehem. May the Lord be kind to you as you have been kind to me."

It was a long way to walk back to her old home but Naomi started, and the girls had asked to go a part of the way with her. After a time, she asked them to leave her, for they were far from home. Then Orpah, with tears in her eyes, kissed Naomi and turned back. But Ruth still held her close as if she could not leave Naomi. Ruth was thinking of all that Naomi had taught her. She loved her mother-in-law dearly and could not let her go alone over the hills to Bethlehem.

"Come Ruth," said Naomi. "Your sister has returned to her people and her gods. It is time for you to go."

Then Ruth looked lovingly into the dark eyes of Naomi and said:

"Intreat me not to leave thee nor to return from following after thee. For whithersoever thou goest, I will go; where thou lodgest, I will lodge; thy people shall be my people; thy God shall be my God. The Lord do so to me if aught but death part thee and me."

So the two lonely women in the long black gowns walked on, and on, and on, till they came to the little town of Bethlehem, away up on the hillside. And when people saw them coming they said:

"Can this be Naomi who went out with her two sons? Who is this beautiful girl who is with her? Why is she sorrowful?" And they asked Naomi to tell them.

So Naomi told them of her sorrow and of the love and faithfulness of Ruth in caring for her. "She wants you to be her people and our God to be her God," said Naomi.

Now all about the hills near Bethlehem there are fields of grain. Here Ruth went to pick up grain which the reapers had dropped, for there was a law in those days that the poor might have what was left. She must have felt very strange as she

went alone among the very poor people in the field. But she wanted to care for Naomi and this was the only way that she knew.

All day long she worked faithfully under the hot sun in a field belonging to Boaz, a rich man of Bethlehem. But she was very happy as the day went by, for Boaz himself helped to make her day successful. When he came into the field, he saw the new girl in the field and asked about her. Then his reapers told them what Naomi had said about Ruth.

"Oh," said Boaz, "she is a relative of mine for her father was my cousin. I must help her. Leave extra grain for her as you glean. See to it that everyone is kind to her, for she is a stranger. Let her eat with the reapers at noon. Give her water from your jars to drink."

Ruth was frightened when Boaz came to her, but he spoke kindly, telling her what he had told his men, and promised her that she could glean as much as she liked in his fields.

"You have been kind to Naomi," he said, "May the Lord repay thy work and give thee a great reward; the God, under whose wings thou hast come to trust repay thee".

When Ruth came home with a basketfull of grain and told Naomi of the kindness of Boaz, Naomi was very glad and said:

"Boaz is thy kinsman. Perhaps he will protect thee." For Naomi knew that soon some one would be wanting to marry the beautiful girl whom she had brought from the land of Moab and she hoped it would be one of her own kinsmen.

Silently Boaz watched the girl as she helped to earn their living and he learned to love her. So, when he found that Naomi had land to sell in Bethlehem, he thought of a plan by which he might have Ruth for his wife.

Sitting at the gate of Bethlehem one day, he watched until another cousin came by. Then he said to him:

"Naomi has land to sell, will you buy it or shall I? The one who buys the land buys also Ruth, the girl who came from the land of Moab with Naomi."

And the cousin said quickly:

"I do not want another wife. You may buy the land." Then he took off his shoe, as was the custom, to show that he had given the right to Boaz.

How glad Boaz was then! He went to the home of Naomi and told Ruth and her mother of his wish to have Ruth for his wife. And Ruth was glad, for she knew he was kind and good. So the very next day, she was married to the rich man, Boaz. How glad she was that she had left her old home for the land of Canaan! How glad she was now that she



had learned to love Israel's God—for Boaz loved and believed in Him and so their home could be built on His law which Naomi had taught her.

Into one of the houses in the city, Boaz took Ruth and Naomi and the weeks and months went by until one day, there was laid into the arms of Naomi a dear little baby, her grandson, for whom she had longed so long, the son of Ruth and Boaz. And Naomi took the little one and cared for it and blessed God for His goodness to her.

When a boy has a father who is kind and good and who loves God; a mother who is true and noble and who loves God; and a grandmother who loves and helps, of course, a boy must grow to be good. And so Obed, the son of Ruth grew strong. His son was Jesse and his son was the great, great King David, of whom all boys and girls love to hear. So Ruth, the faithful daughter, became the great-grandmother of a king.

Then Ruth, who gave up her heathen god and chose to come and live in the land of Canaan, helped to give Jesus to the world. Boaz had said to her that first day in the field:

"May the Lord repay you and give you a great reward." Think what a wonderful reward did come to her. To be known through all these hundreds and hundreds of years as one who helped to give Jesus to the world. Jesus came from the line of David.

### AFTER THE STORY

(Show the children the picture of Ruth and Naomi.)

Ruth was a faithful daughter. She came with Naomi into a strange land and she learned to love and serve Jehovah.

She helped to give Jesus to the world. There are many places in the world today where men do not know of Jesus. It is our privilege to help give Him to those who know Him not. Our mission money that we bring every day will help and our prayers will help even more. I wish that many of you would say sentence prayers asking that very soon each one in the world will have Jesus for his friend and Saviour.

### 10:00 Bible Expressional Period.

**Notebooks:** (Paste the small picture of Ruth in the books and write the story.)

**Sandtable:** "Ruth in the barley field," Ruth 2. Use cut-outs for the story of Ruth. Perhaps the children can bring sod with long grass for the barley field.

Rye can be sown in the sandtable and if kept damp will grow, but this takes about two weeks.

**Dramatization:** This story would make a very good one to use on closing day. It could be worked out as the story of Joseph was. See page 37.

When it is finished it would be something like the following:

### RUTH, THE FAITHFUL DAUGHTER

#### Scene I.

Place—On the road to Bethlehem.

Characters—Ruth, Naomi, Orpah.

(Enter Naomi walking between Ruth and Orpah.

Naomi stops and faces back along the road.)

Naomi: "Go, return each of you to your mother's house. Jehovah deal kindly with ye as ye have dealt with me and with my sons who are dead.

Orpah and Ruth: "Nay, we will not leave thee."

Naomi: "But ye must for the hand of Jehovah is against me. Ten years ago I came into Moab, a wife with two sons and now I am a widow and childless. Where would I find ye husbands now that my sons are dead?"

Orpah and Ruth: "Nay, but we will return with thee unto thy people."

Naomi: "Not so, my daughters, go ye back into your own country and may Jehovah grant ye rest each in the house of a husband."

Orpah: "But I love thee and do not wish to go back and leave thee."

Naomi: "Thou must leave me, child, for I go back to Bethlehem of Judah to mine own people. Thou wouldst not be happy there. Return to thine own house and to thine own people."

Orpah: "As thou sayest, I will do. O Naomi, Naomi, I trust thou wilt be happy in thine own city. Farewell, farewell."

(Orpah goes off weeping.)

Naomi: "Behold, thy sister-in-law is gone back unto her own people and to her own god. Return thou after Orpah."

Ruth: "Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest I will lodge; thy people shall be my people and thy God, my God; where thou diest, will I die; and there will I be buried. Jehovah do so to me and more also, if aught but death part thee and me.

Naomi: "Since thou art of so steadfast of mind, come thou with me. We will go up unto Bethlehem."

#### Scene II.

Place—The field of Boaz.

Characters—Ruth, Boaz, The Servant set over the Reapers, Reapers, Gleaners.

(The reapers are cutting grain with sickles, talking and laughing among themselves; the gleaners

follow them with their arms full of grain. Ruth is among the gleaners.)

(Enter Boaz.)

Boaz: "Jehovah be with thee!"

Reapers: "Jehovah bless thee, Boaz!"

(Boaz beckons the head reaper to his side. The rest go on working. Boaz nods towards Ruth.)

Boaz: "What damsel is that?"

Servant: "It is the Moabitish damsel that came back with Naomi out of the country of Moab. She said to me, 'Let me glean, I pray you, and gather after the reapers.' So she came and hath continued from the morning until now."

Boaz: "Tell my young men to let her glean, even among the sheaves and to pull out some of the barley and leave it for her to glean and reproach her not."

(Boaz approaches Ruth.)

Boaz: "Hearest thou not, my daughter, go not to glean in another field, but stay here by my maidens for I have given my young men charge concerning thee. When thou art athirst go and drink of the water that my young men have drawn."

Ruth (Bowing herself to the ground): "Why have I found favor in thy sight, seeing that I am a foreigner?"

Boaz: "It has been fully shown me concerning thy great kindness to thy mother-in-law, my kinswoman Naomi. Jehovah recompense thy work and a full reward be given thee of Jehovah under whose wings thou art come to take refuge."

Ruth: "Let me find favor in thy sight, my Lord, for thou hast comforted me and spoken kindly to thine handmaiden."

(Boaz goes off. Ruth stands watching him and then goes on gleaning.)

### Scene III.

Place—The gate of Bethlehem.

Characters—Ruth, Boaz, Naomi, a Kinsman of Naomi's, Ten Citizens, Elders.

(Citizens are passing in and out the gate. Boaz enters and seats himself on a bench. Naomi's kinsman comes through the gate.)

Boaz: "Ho, Kinsman, turn aside and sit down here I would speak with thee."

Kinsman: "What dost thou wish, Boaz?"

Boaz: "It is a matter of importance to me but we should have witnesses. (To the people.) Will ten of ye witness this thing that we are to do?"

Citizens: "Yea, we will." (They gather around the two.)

Boaz: "Naomi, that has come to us again out of the land of Moab, selleth the parcel of land that was our kinsman's, he that was husband to her. And because thou art next of kin I thought to disclose it to thee that thou mayest buy it before these that sit here. If thou wilt not thus redeem it tell me that I may know for I am next of kin and will redeem it in thy stead."

Kinsman: "I will be glad to buy this land."

Boaz: "What day thou buyest the field from Naomi thou must also take Ruth, the Moabitess, for thy wife according to our law and custom."

Kinsman: "I cannot take Ruth as my wife so I cannot redeem the land. Thou mayest have it."

(Boaz takes off his shoe and hands it to his kinsman.)

Boaz: "Ye are witnesses this day that I have bought all that was Naomi's that she had from her husband and her sons. Also that I will have Ruth, the Moabitess, as my wife."

Citizens: "We are witnesses! Jehovah bless thee as He blessed our fathers!"

(Kinsman returns shoe to Boaz. Naomi and Ruth enter.)

Boaz: "It is well that thou art come, Naomi, for this day have I purchased thy land and this day will I take Ruth as my wife. Let us haste and make ready the marriage feast."

Naomi: "It shall be done as thou sayest, Boaz. Now is the hand of Jehovah for me and I am blessed because of my daughter."

(The End.)

**10:25 Warning Signal.**

**10:30 Recreational Period.**

**10:50 Handwork Period.**

**11:15 Warning Signal.**

**11:20 Closing Period.**



## PROGRAM 19

### FOURTH WEEK—THURSDAY

#### 8:55 March

#### 9:00 Worship Period.

Quiet Music: ("O Beautiful for Spacious Skies.")  
Rising Chords.

Song: "Who is on the Lord's Side," verse 3.

Scripture: (Ex. 20:1-18.)

Song: "Saviour Like a Shepherd Lead Us," verse 2.

Prayer, followed by the Lord's Prayer (Sung).

Offering.

Seating Chords.

#### 9:10 Bible Drill Period.

(Review Paul's Letter.)

Paul's sixth letter was written to the Philippians. He urged the people of the city of Philippi to give up trying to obtain the good things of this world and to try instead to get for themselves the good things that will last forever, the things of God.

The letter to the Colossians warned them against false teachers and told them that they would find a new life only in serving Christ.

Paul wrote two letters to the people of Thessalonica. The first is full of thanksgiving for their faith and the way in which they had received the gospel. The second tells them to watch and wait for Jesus will surely come again to the earth as He promised and then He will be our King.

Philippians—Paul's letter to the people of Philippi about trying to obtain the things of God.

Colossians—Paul's letter telling the Colossians that they will find new life only in loving and serving Jesus.

1. Thessalonians—A letter of thanksgiving.
2. Thessalonians—A letter about the second coming of Christ.

#### 9:15 Bible Memory Period.

(Because there is usually some confusion on the last day it seemed well to begin the Twenty-fourth Psalm today. The story of David does not come until next week.)

Paul was the great letter writer of the Bible. Can you tell me who was the great writer of songs? (David.) What do we call the songs that David wrote? (Psalms.) In what group of books in the Old Testament do we find the book of Psalms? (Devotion or Poetry.) Do you know any of these songs of David? Shall we say the Twenty-third Psalm?

In this song David called Jehovah a Shepherd. David, you remember, was a shepherd when he was a boy, but when he grew up he became a king. Then he wrote a song telling about Jehovah as a king. (Read the Twenty-fourth Psalm.)

The first verse tells us over what kingdom Jehovah rules. In your Bibles turn to Psalm 24 and read the first verse. What does it say? (Jehovah is king over the whole earth and every one who lives in it.)

The second verse tells us by what right Jehovah rules this kingdom. (He has made it, therefore it is His.)

Now study these two verses. When you think you can say them stand up. (Have them repeated several times.)

#### 9:25 Music Period.

Jehovah is king over the whole earth and when His kingdom is truly come, this earth will be a very wonderful place to live in. All the great patriotic leaders of every land have dreamed of the time when their nation should be perfect, filled with happy people and free from sorrow and trouble. The leaders of Israel said, "That time will come when Jesus is king. We must work and watch so that we will be ready for His coming." The men who founded our country had their plans and dreams for it. They said, "The United States shall be a country where all men shall be free with equal opportunities. Each one shall have the rights that God meant us all to have, 'Life, liberty, and the pursuit of happiness.'"

It is trying to be what these men dreamed she would be that has made our country great. The fourth verse of our song tells about these dreams.

(Teach the fourth verse. Sing the whole song.)

Teacher's aims: To show how the twelve tribes became one people under one king; to show how one good man, Samuel, can help a whole nation; to show that God calls and will use children if they will serve Him.

**9:40 Bible Story Period.**

**Preparation:** (Show the children the picture of the people bringing gifts for God's house.) Do you remember what these people in the picture are doing? (Review the story.) They were so glad to bring the best that they had as gifts for God that you would think that neither they nor their children would ever forget Jehovah.

(Show the picture of Joshua talking to the Children of Israel.)

Do you remember the covenant that the people made that day on Mt. Gerizim? How Joshua warned them that God was a jealous God and asked them whom they would serve and they shouted with a great shout, "We will serve Jehovah".

Now Joshua had taken the Ark of the Covenant to a place called Shiloh, that was north of Bethel. Here he had set up the tabernacle, and here the people came to worship. All around them they saw people worshiping idols. Jehovah said, "If ye worship Me ye must keep My laws." These laws forbade the people to do many things that their neighbors did. Many of them began to worship idols and forgot Jehovah. They forgot that they were a Chosen People; they forgot the promise that God had made to their fathers; they forgot that they were to be a blessing to the work. Of course, not all of them did these things, but each year the number of people who came to worship at Shiloh grew less.

**ISRAEL BECOMES A KINGDOM****The Story of Samuel and the Choosing of Saul.**

1. Sam. 1-11.

(Years and years had passed by since Gideon had freed the land)

It was very dark in the temple at Shiloh, far up on the hillside of Canaan. The day had been a long one and Samuel, the helper of Eli, the priest lay thinking on his bed of straw on the floor. How wicked the two sons of Eli were! How kind old Eli was to them! How few people came to Shiloh because of the wicked sons! How much he would like to help! How could God use such wicked men as priests?

And as he lay thinking, he heard a voice saying: "Samuel, Samuel".

Quickly he jumped up to run to old Eli, thinking he might be ill. But Eli said:

"I did not call thee. Go and lie down."

So he lay down, thinking he must have been dreaming. But again there came the voice. Again

he went to Eli but he had not called. The third time that voice called to him, Eli said to Samuel:

"It must be the Lord who would speak to thee.

If the voice calls again, answer:

"Speak Lord for thy servant heareth."

So Samuel lay down for the fourth time. Was God going to talk to him as he had done to Abraham, and Jacob, and Moses, and Joshua? He thought of his mother, Hannah, away off in their mountain home and how she had given him to God so many years before, hoping that some day God would use him. And the voice came again:

"Samuel, Samuel."

So he answered as Eli had told him, kneeling there with the little light of the altar burning before him:

"Speak, Lord, for Thy servant heareth."

Then in the quiet of the night, God showed Samuel that he could not use the two sons of Eli because they did not love God. He showed him that nowhere in all the land was there anyone who could do the work that was needed to be done except himself. And Samuel knew that God needed him.

Early in the morning, he told Eli what the voice had said and Eli promised to help him to grow. So because God was leading him, and Eli was helping him, and Samuel wanted to be ready to be used, the boy grew into strong manhood, loved by the people, honored as a prophet, and knowing more and more of the will of God.

Now far down on the plains that were close to the sea, there lived strong people who were called the Philistines. They had five great cities and every year they grew stronger and stronger. They conquered the people of the plains and then they decided to go up on the mountains and conquer Israel. But the valleys were so narrow that they could not go up from the east. So they went a little north and then through a river valley to the top of the hills. Here they met the Israelites and beat them very badly.

Then the Israelites said one to another:

"What shall we do? We have no leader to go out on the field of battle and fight with us. We shall be taken as slaves. What shall we do?"

"Why not bring the Ark here? It used to help the people in the wilderness. Maybe if we carried it in front of us, it would help some," said one of the men.

This seemed like a good idea so they went to the temple at Shiloh and brought out the Ark, with its tablets of stone all carefully hidden inside. The two sons of Eli, who were so wicked, carried the Ark to the battle and Israel shouted with a great shout when they saw it coming to them.

They did not pray to God to forgive them for forgetting him so often. They did not say they



were sorry. They did not even ask for strength. They just trusted in the Ark to win. And it didn't. The Philistines only fought the harder when they saw it there, and they not only beat the Israelites, but they took the Ark away from them. They carried it to the plains where they set it up in one of their temples, close beside one of their own gods called Dagon.

When the Israelites found themselves beaten, they thought surely God must have forgotten them or gone back on them, and they just lost heart and almost lost their nation. But there was that boy Samuel who had been living there on the mountain at Shiloh. He had seen the Ark taken away, he had seen old Eli die of grief at the death of his two sons and the tearing down of the temple at Shiloh by the Philistines. He had seen the Philistines oppress the people, yet he knew that still God lived and was ready to help them! He was waiting his time.

He had built an altar at Ramah, not far from Shiloh, and here he judged Israel and tried to help them to do right.

But the Philistines were not happy with the Ark of God. When it was in their temple, their god fell over on his face and was broken to pieces. Then they moved the Ark and a dreadful sickness came to the people in that town. They moved it again and the sickness came to that town, carried by some little mice. Finally they decided that they had better send the Ark back. They made a new cart, hitched to it some bullocks and put the Ark on it. Beside it they put some golden mice for a present to show that they were sorry. They let the bullocks take it back to the hill country. So the bullocks carried it to the house of a man called Abinadab and there it remained for twenty years.

And during that time, the Israelites learned to be sorry for their sins and once again to ask God to forgive them. Then Samuel said to them:

"If you will turn to God with all your hearts and put away all the strange gods which ye have taken and serve Him truly, then God will free you from the Philistines. If you will do this, come to the temple at Mizpah and I will pray for you."

So they came. They built an altar, poured water upon it, and then burned offerings to God saying:

"We have sinned against the Lord." And God forgave their sins and strengthened their hearts, so that when the Philistines came again, Israel conquered and drove them from their land.

When once again they were free, the chief men came to Samuel and said:

"We want a king to rule over us as have the other nations. Then he can judge us all and go out

and fight for us all. We want to all work together so we want a king."

Samuel did not want to give them a king for he was afraid they would forget that God was their king. But he talked to God about it and then said:

"Go back to your homes and I will look for one for you. Surely, you will be sorry for he will do many things that you will not like."

But still they said, "We want a king to rule over us all."

Now, not long after this, God said to Samuel:

"Soon a young man will come to you asking for donkeys. He is my chosen one. Anoint him when he comes."

And sure enough, in a few days, a very tall, fine-looking young man with a clean, strong face came to ask if Samuel could tell him where his father's donkeys had strayed. He told Samuel that his name was Saul.

And when Samuel saw him, he knew that God could use him for a leader. So he said to him:

"Never mind the donkeys. They have already been found. God has need of you for bigger work."

"But what could I do?" said Saul. "I am from Benjamin the least of all tribes and my family is the least in the tribe of Benjamin." Samuel did not tell him then but he invited him to supper and showed him a great deal of honor. When it was dusk, they went up on the house-top to sleep. Then Samuel talked long with the young man. He showed him Shiloh, all torn down. He showed him how much God needed help to drive out those who would make his people forget him. And when he had told him all, he said:

"God told me that you were coming. You can lead His people. You have been chosen for a king."

Probably Saul didn't sleep very much that night, for it was such a wonderful thing that Samuel had showed him. But early in the morning, he and Samuel arose, and he started on his way, Samuel walking with him. When they came to the hillside from which they could see far out across the land, Samuel took Saul out all alone. Then he poured oil on his head, as was the custom in those days, he kissed him lovingly on the cheek and said:

"Thus does the Lord anoint thee to be king over his chosen people."

## AFTER THE STORY

Samuel was not very old when Jehovah called him. He spent his whole life serving God. That is the best way that anyone can spend his life. Let us pray that God will help us to serve Him and to serve our nation all our lives. Let us pray.

**10:00 Bible Expressional Period.**

**Notebook Work:** (Paste the small picture in your books).

The picture shows us Samuel when he heard and answered the call of Jehovah. What were the things that God called Samuel to do?

Samuel led the people to return to the worship of Jehovah.

He led them against the Philistines and conquered them.

He told the people what Jehovah wanted them to do.

He anointed Saul to be king over the chosen people.

Shall we write these things in our note books?

**Mapwork:** On your maps of Canaan locate Shiloh, north of Bethel. Mark the country of the Philistines along the coast of the Great Sea. This warlike tribe was a thorn inside of Israel for about one hundred years. They were finally conquered by David.

**Poster:** Samuel anoints Saul to be king. 1. Sam. 10:1; 9:27.

**Acts of service:** Let the children divide into groups. Have each group act out some service that children might perform in God's house, the church, today. Let the rest guess what they are doing.

Be reverent. Chairs arranged in a row. Children enter and take seats quietly. Give songbooks to late arrivals after finding the place. Gather flowers for the church or Sunday School. Pass hymn books and bibles before Sunday School, etc.

These are some of the things they might play.

**10:25 Warning Signal.**

**10:30 Recreational Period.**

**10:50 Handwork Period.**

**11:15 Warning Signal.**

**11:20 Closing Period.**





## PROGRAM 20

### FOURTH WEEK—FRIDAY

#### 8:55 March

#### 9:00 Worship Period.

Quiet Music: ("Holy, holy, holy," Page 130.)  
Rising chords.

Song: "O Beautiful for Spacious Skies," four verses.

Scripture: (Ex. 20:1-18.)

Song: "Saviour Like a Shepherd Lead Us." Second verse.

Prayer, followed by the Lord's Prayer (Sung).

#### Offering.

Seating Chords.

#### 9:10 Bible Drill Period.

(Review the first nine of Paul's Letters.)

Paul's tenth and eleventh letters were written to Timothy; the twelfth letter to Titus. Timothy and Titus were young Christians, workers in the church. Paul writes to advise them how they can most help their people. He says that people will listen to them if they will do the things that they tell others to do. They must teach not only by words but by works.

Paul wrote to his friend Philemon to ask forgiveness for a runaway slave who had become a Christian. It is a beautiful story about forgiveness.

Paul's letter was written to the Jewish Christians. It tells them that they do not need to worship any longer at the Temple at Jerusalem or have the High Priest there pray for them because Jesus is the only High Priest that Christians need and He is praying for all of us continually. This letter is called the "Epistle to the Hebrews".

1. and 2. Timothy, Titus—Letters to young Christian workers telling them to teach not only by words but also by works.

Philemon—A letter to a friend about forgiveness.

Hebrews—A letter to the Jewish Christians about Jesus our High Priest.

#### 9:15 Bible Memory Period.

(Teach Psalm 24:3, 4.)

The Jewish Christians were worried about the High Priest. He was the one who stood in the Holy

of Holies in the Temple at Jerusalem and prayed for forgiveness for the sins of the people. The holy place was where Jehovah came to talk to His people. It was a great honor to stand in the holy place near Jehovah. The fourth verse of our psalm tells us what kind of people are worthy to serve Jehovah.

"Clean hands" mean hands that have done no wrong; "a pure heart" is a heart that has thought no evil thing; "to lift up his soul unto falsehood" means to speak untrue and evil things. So that those who would stand in the holy place of Jehovah must do no evil, think no evil, speak no evil.

The girls study the third verse and the boys study the fourth verse.

Now the girls ask the questions and the boys answer it.

#### 9:25 Music Period.

(Teach "Holy, holy, holy," verses one and two.)

David wrote of Jehovah as the King of Israel and of the world. Many years after David made his song John, an Apostle of Jesus, wrote a wonderful book in which he told of a vision he had had of Jehovah as the King of Heaven. This is the Book of Revelation. In Rev. 4:8-11 John tells of a song that the Heavenly Hosts, the Saints and Cherubim and Seraphim, sing around the throne of God.

A missionary to India named Heber made their song into one that we sing in our churches. This same man also wrote "From Greenland's Icy Mountains" and "The Son of God Goes Forth to War." If the children are familiar with these hymns tell them this fact.)

I want to read this song to you out of the Bible and then sing it to you as the Missionary wrote it. (Read Rev. 4:8-11. Begin in the eighth verse at the word "Holy".) (Sing the song.) What does the word "Trinity" mean? (The Father, Jesus the son, and the Holy Spirit, who stayed on earth when Jesus ascended unto His Father.)

Does the song make you think of any other verses we have read? (Isa. 6:1-5) (Teach the first and second verses.)

#### 9:40 Bible Story Period.

Teacher's Aims: (To show how the tribes grew used to acting together under a king; to show how disobedience to law spoiled Saul's life; to teach the

children that they must be obedient to God always.)

**Preparation:** (Show the picture and review yesterday's story).

### KING SAUL. 1. Sam. 10-17

As Saul left Samuel, he was wondering how the people would know that he was to be king. Samuel had told him to go to Gilgal and wait for him to come there. Would Samuel tell them he was to be king? Suppose the people did not want him!

But as he went along, he met a company of men who saluted him as if he were some great man. Then he met some prophets and as he talked with them, he found that he was different from what he had been before. Now he was looking into the future and planning what could be done. He was so changed that the men noticed it and said:

"Is Saul to be a prophet?"

Finally he came to the place where the people came to worship God and here Samuel had called together many of the people of Israel.

"You have asked for a king," he said. "Now I will choose one for you." He asked all the tribes to pass before him, and he chose the tribe of Benjamin as the one in which the king was to be found. This was one of the smallest tribes. In this tribe he picked out a family, and it was the family of Saul. And Saul, the son of Kish, was taken. But when they sought him they could not find him for he had hidden himself.

When they searched, they found Saul hiding away from them all, for he was afraid of the great honor which was coming to him. When he came before Samuel, the old man said to the people:

"Behold, here is the king whom God hath chosen. See how tall and strong he is. There is none in the camp like unto him."

Then with a loud voice the people answered:

"God save the king! God save the king!"

After Samuel had anointed him they all went home, many of them wondering why God had chosen a man from such a small tribe as the tribe of Benjamin. But soon they were going to change their mind for a great big task came to Saul.

Across the Jordan some of the Israelites were in trouble, for the Ammonites had come and conquered their city. When the Israelites asked for a promise from the Ammonites, the Ammonites said, "We will make you slaves, and also we are going to put out the right eyes of all the men." Of course, this made them very much afraid, so they asked the Ammonites to give them seven days

before they put out the eyes. Then they sent word to their friends on the other side of the Jordan to come and help them.

When King Saul heard of it, he was plowing in the field with some oxen. But he stopped right where he was, cut up the oxen and sent the pieces all through the land saying:

"Thus will I do to all your oxen if ye do not come at once to help at Jabesh. We must whip the Ammonites and save our people."

Of course, a big, big army came and then hurried across the Jordan, surprised the Ammonites and saved their friends. When the people saw how strong and brave he was, and what a good leader Saul had made, they said:

"Let us go to Gilgal and sacrifice to God."

And there at Gilgal before all the tribes, they made Saul king, and over the hills there rang again the cry, "God save the king! God save the king!" This time it was not because God or Samuel had chosen Saul. They loved and honored the new leader because of what he had done. And Samuel was glad also; but he knew that there was danger that they would trust too much in Saul and too little in God, so he said to them again:

"I shall not cease to pray for you and your new king. I will teach you the good and the right way as I have always tried to do. Only fear the Lord and serve him in truth with all your heart, for think what great things he hath done for you. If ye do wrong, both ye and your king shall be destroyed."

But King Saul was not to have an easy life. There were so many enemies, of whom the Philistines were the worst. Soon they came again to conquer. Saul rallied his men, but the Philistines were so many that they were like the sand of the sea. Many of the Israelites ran away and hid, some even going over the Jordan. So Saul was not sure what might happen if he went out to fight the enemy. Perhaps God would tell him if he went to Gilgal. So to Gilgal he went. Samuel was not there and Saul forgot that he had no right to sacrifice without a prophet of the Lord. He just took Samuel's place and offered the burnt offering. When Samuel came he was very angry with Saul and told him that God was displeased with him because he had not been careful to do just what God wanted him to do.

But Saul thought God had chosen him and so he could do as he pleased. He went into battle and then lost. Had it not been for Saul's son, Jonathan, there would have been much worse trouble. But Jonathan was very brave and he planned a secret attack. The Israelites were on one high cliff and



the Philistines were on another. Between them was a deep valley through which ran a brook. Down this steep cliff Jonathan climbed, only his armor-bearer going with him. Up and up the side they went, with Philistines making fun of them as they climbed. But Jonathan knew the cliff and the Philistines did not. And in a few minutes twenty men were dead in the Philistine camp, the others were running frightened, not only at the big, strong men who had attacked but frightened also at a terrible earthquake. They ran here and there, not knowing what was best to do.

Soon Saul's army came and put them to flight. They ran as fast as ever they could, never stopping until they came to their own towns and had shut themselves inside the gates. Then the people loved Jonathan, and when Saul would have taken his life, because he had vowed a vow to take the life of anyone who ate food during the day, the people said:

"Jonathan ate when he did not know of your vow. He shall not die. He has worked with God this day. No one shall harm him. He has saved us and we will save him."

So the days went by and Saul did not try to do just as God told him to do. He thought he knew more than Samuel and more than his men. Finally Samuel came to him and said:

"Saul, you have sinned. To obey God is better than to sacrifice. God will no longer listen to you. He has found for himself another king who will listen to his word. I shall no longer try to help you. I will go with you this time to worship and then you will see me no more."

Then Saul was very, very sorry and he began to think about his sin. He grew sick and worried. He could no longer work and no one seemed able to help him. Sometimes he would not speak to those about him for a whole day. And the people thought how they might help him, for they loved their first king.

Finally they thought they would try to find some one who could play to him, hoping the music would make him forget his trouble. Away over the hills in the little town of Bethlehem there was a shepherd boy who had learned to play a harp while he tended his sheep on the hillside, and some of Saul's men had heard him. So they said:

"We will go to Bethlehem and bring him to the king."

Away they went to Bethlehem to the house of Jesse, who was the grandson of Boaz and Ruth and asked if David, the shepherd boy, might go and play for the king. Gladly his mother made him ready, gave him presents for the king, and watched him ride away with the messenger of the king.

And when David stood before the king and played on his harp, the evil spirit left Saul and he

felt happy again. So King Saul loved David, and kept him in the palace, and made him his armor-bearer. And the people of the palace, too, loved the shepherd boy for he was good to look upon, he was helpful and God was with him.

### AFTER THE STORY

(Show children the large picture of David and his sheep).

This is David the shepherd boy who went up to play for Saul. Everyone loved him for God was with him. David's songs are still sung today. Let us rise and repeat the one that is sung most of all. (Repeat the Twenty-third Psalm.)

### 10:00 Bible Expressional Period.

**Notebooks:** (Paste the small pictures in the books.)

Make a list of the things that Saul did that pleased God and of those that displeased God.

Things that pleased Jehovah—

Saul fought bravely against the Ammonites;

At first he offered sacrifices to Jehovah and asked Samuel to tell him what Jehovah wanted him to do.

Things that displeased Jehovah—

He soon began to do as he pleased and did not ask Samuel's advice;

Then even when he knew what Jehovah wanted him to do he disobeyed;

He was harsh and cruel to his own son, Jonathan.

**Sandtable:** David and his sheep. 1. Sam. 11:14; 17:34-36.

The sandtable could present the scene suggested by the Twenty-third Psalm; green pastures, still-waters and at one side the dark valley in which the lion and the bear could hide.

**Dramatization:** Saul and David. 1. Sam. 16: 14-23.

Stories retold: The expressional periods can be used for the retelling of stories. To keep all the children interested let each one tell only a short incident and then ask another to go on.

Or let the children write on the board an outline of the important events in the history that have been told, each child writing an event in turn or one child writing until he makes a mistake, then another continuing.

Such a list should contain at least the following:

The call of Abraham. Gen. 12:1-4.

God's promise to Abraham. Gen. 12:1-4.

The blessing passes to Isaac. Gen. 25:11.

The blessing passes to Jacob. Gen. 28:13-16.

Jacob becomes Israel. Gen. 32:28.

Joseph saves Israel from destruction. Gen. 45:6, 7.

The family of Israel becomes a people great in numbers. Ex. 1:7.

Israel is a nation of slaves. Ex. 2:23.

God sends Moses to deliver His people.

Ex. 3:5-11.

Jehovah delivers Israel from the Egyptians.

Ex. 14:26-31.

Jehovah makes a covenant with Israel.

Ex. 19:3-7.

Jehovah gives Israel laws. Leviticus and Deuteronomy. Ex. 24:12. Ex. 20:1-18.

Israel spends forty years in the wilderness.

Joshua leads Israel to take possession of the land that Jehovah had given them. Josh. 1:24.

Israel renews the covenant with Jehovah. Josh. 24:21.

Israel is preserved from destruction by Deborah, Jud. 4, 5.

Gideon, Jud. 6, 7,;

Samuel, 1. Sam. 7.

Israel becomes a kingdom. 1. Sam. 10:24.

Saul, Israel's first king. 1. Sam. 14:47, 48.

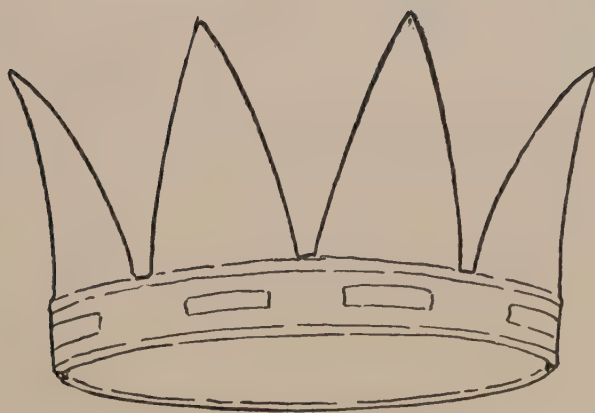
**10:25 Warning Signal.**

**10:30 Recreational Period.**

**10:50 Handwork Period.**

**11:15 Warning Signal.**

**11:20 Closing Period.**





## PROGRAM 21

### FIFTH WEEK—MONDAY

#### **8:55 March.**

Quiet Music: ("Holy, holy, holy").

#### **9:00 Worship Period.**

Rising Chords.

Song: "O Beautiful for Spacious Skies," verse four.

Scripture: (Ex. 20:1-18.)

Song: "Saviour Like a Shepherd," second verse.

Prayer, followed by the Lord's Prayer.

Offering.

Seating Chords.

#### **9:10 Bible Drill Period.**

(Review the Letters of Paul.)

We have studied the Gospels, the Book of History, Paul's Letters. What is the next division of the books in the New Testament? (General Letters.)

The Epistle of James, the first general letter, was written by James, the brother of Jesus, who had become the Bishop of Jerusalem. It tells us that faith and good work should go together.

The next two general letters were written by Peter, the Disciple of Jesus. He urges us to build up our Christian character and to be ever watchful against evil.

James—A letter that tells us that faith and work must go together.

1. and 2. Peter—Letters that tell us to build up Christian characters and to be watchful against evil.

#### **9:15 Bible Memory Period.**

(Teach Ps. 24:5, 6.)

Let us repeat the Twenty-fourth Psalm as far as we have learned it. The girls will say the third verse and the boys the fourth.

The fifth verse tells of the rewards that come to him that hath clean hands and a pure heart. He shall receive a blessing from Jehovah and righteousness from God.

Let us read this verse over together and then say as much as we can. Shall we read it again and then say it?

Read the sixth verse. Jacob means the people of Israel. In this verse David says that his people

are seeking after Jehovah. Study this verse and then repeat the first six verses of the Psalm.

#### **9:25 Music Period.**

Songs for the week.

"Holy, holy, holy," fourth verse.

"Take My Life and Let It Be."

(Review the first two verses. Review the introductory material, in the Music Period, page 92. Teach the last two verses.)

#### **9:40 Bible Story Period.**

**Teacher's Aims:** For Monday, Tuesday and Wednesday. To show how David helped to make Israel a great nation; to bring out plainly the qualities that made Jehovah say that David was a man after His own heart (1. Sam. 13:14); to have the children realize that they can have the same qualities.)

**Preparation:** (Show the children the picture of David playing on his harp.) Can you tell me how David, the Shepherd boy, came to be in the court of Saul? Do you remember how Saul and all the people in the palace liked him?

### GOD CHOOSES AND TRAINS A NEW KING

1. Sam. 16, 17 and 18

There was a good reason why David pleased the King and his friends. David had had a very wonderful thing happen to him many months before and it was always in his mind, whether he was tending sheep, or playing the harp, or going before the king.

One day when he had been in the fields tending sheep, his father had called him to come to the home because Samuel, the prophet, wished to see him. Now David had heard much of this great, great man of whom all the people were so fond, so he was glad to see him. Still he wondered what Samuel could want of him. When David had washed and made ready to go before the prophet, Samuel had looked kindly into his strong, good face; he had looked deep into his eyes that showed what a good thinker he was becoming. Then he had talked with him for a time about his work on the hillside. David's father and mother stood close by, also wondering in their hearts what was to happen to their boy.

Finally Samuel took a horn of oil and while David bowed in reverence before this priest of the temple Samuel poured the oil on his head as a sign that he was being set apart for some great work.

"The Lord is with Thee," said Samuel. "Thou shalt be blessed of the Lord." Then Samuel had gone back to Ramah but David knew in his heart that God would make him a leader some day. So there came into his life a great desire to do only his very, very best every day.

David was happy in his life in the palace for he loved to play his harp and then, too, he had found two very good friends, Jonathan, the son of the king, and Michel, one of the king's daughters. But soon the time came for him to leave and go back to the hillside. Again the Philistines came and David's older brothers had to come to fight for the king. So David had to help at home. This was much harder than it had been when he had never been in the palace.

So David was very glad one day when his father asked him to do an errand which would take him to the camp of the king. It was a long walk but David did not mind for he was strong and healthy. When at last he found the army, they were encamped on a hill near the plain. Across a little brook on another hill was the Philistine army. As David came near, he heard a loud voice making a challenge from the Philistine army. The voice said:

"Choose a man to come and fight me. If I beat him, then you shall be our slaves. But if he beats me, then we will be your slaves.

"Why fight it out in battle. I will fight any one whom you may choose."

"And who is that who dares defy the armies of God?" said David.

"See! It is the largest man from their camp," answered one of the soldiers. "Every day he comes and calls the same thing. But no one dares to fight him."

"I will gladly fight him," said David. "I am not afraid. Take me to the king and let me try."

But the brothers of David had heard what he was saying so they came to him and said:

"Don't be foolish, David. You will make us all slaves. You are only a boy. You may not be afraid but you could not win."

When the king heard that David had come and offered to help, he was glad to let him try, for he remembered that God was with David; and Saul remembered also that Samuel would no longer be his friend. So he brought out his great armor and put it on David. Now David was short and you re-

member that Saul was much taller than any of the men of Israel. So, of course, David could not wear it.

He just took it off and laid it aside, saying:

"I can fight best with the things that I know just how to use. Out in the fields I have killed a lion and a bear, both of which were much larger and stronger than I. Let me take my staff, and my sling, and fight in my own way."

The people on the hillside just held their breath as they saw the boy leave the camp and begin to go down the hillside, clad only in his shepherd's cloak of skin and with only a staff in his hand and a shepherd's bag over his shoulder. But God was with him and he was not afraid. Perhaps this was the very work of which Samuel had told him. He could be strong and of good courage.

When the big man of the Philistines saw a boy coming out to meet him, he was very angry and said:

"Am I a dog that you come out to meet me with a stick? Come and I will show you what I can do to you."

It was a mean thing for the giant to say. But David only reached his hand back into the little shepherd's bag where he carried stones. He chose a small, smooth stone and fitted it carefully to his sling. Then he looked across the brook and said in a loud voice:

"Oh, Philistine! you come to fight me with a sword and a spear. But I come unto you in the name of the Lord of Hosts, the God of Israel, and he will give me the victory that all the earth may know that there is a God in Israel. The battle is the Lord's."

As soon as he had said this, around and around his arm went; then out from the sling went the little stone, aimed by a boy who knew how to use it and who trusted in God to help. It flew across the brook and on, until it came to a little place just under the helmet of the giant, where his brass helmet did not protect him.

Then the giant fell and from the hill above, the glad cries began, "The giant has fallen. We have won. God has given us the victory through young David."

When the Philistines saw that the giant had fallen, they ran as fast as they could, lest Israel make them slaves. To the gates of the city, the Israelites fled after them and many, many Philistines lost their lives.

When David was brought again before the king, the women came out of all the towns and cities, singing and dancing, and showing their happiness



over the victory. And the song which they sang was this:

"Saul has slain his thousands, but David has slain his ten thousands." And they threw palms in his way.

But David knew in his heart that the victory had come to him because he had trusted in God and done his very best.

Saul was waiting for him in the camp, glad to honor him.

"Whose son are you?" asked the king.

"I am the son of Jesse of Bethlehem," said David.

"You shall be the son of a king," said Saul. "You shall have for a wife one of my daughters. Thus will I honor you."

Then David with a happy smile threw his arm about Jonathan, whom he loved so much, and deep in his heart, he hoped that Michel, his playmate, might be the one whom the king would give to him for a wife. They left the king and went for a talk together about the great victory. Jonathan was so happy that he felt he also must honor his friend. So he took off his sword, and his bow, and even his gown which he wore as the son of the king; he dressed David in his own things and then said to him:

"David I love you better than my own life. I am a king's son but thou art greater than I. The Lord is with thee. As long as I live I will be true to thee.

So the two friends make a covenant between them that nothing should break their friendship and David was more happy over having such a friend than he was over killing the giant.

### AFTER THE STORY

(Show the children the picture of David and Goliath.) Why was David able to kill Goliath? (Because he trusted in Jehovah.) Do you and I ever have Giants to fight? Indeed we do; Giant Selfishness, Giant Disobedience, Giant Tell-a-lie and many others. We must fight them and we can overcome them because we trust in God. Let us ask Him to help us fight our giants. Let us pray.

### 10:00 Bible Expressional Period.

**Notebooks:** Leave plenty of room at the end of your lists of things that Saul did for we will have some things to add to them. Now we will begin two lists for David, one of the things that he did for Israel, the other of the things that he was and that he did that made him a man after God's own heart.

For Israel.

David defeated the champion of the Philistines.

David made beautiful songs that the people sang.

To please God, David tried hard to keep God's law.

He was brave.

He was kind.

He trusted God.

(Paste the picture of David and Goliath in your notebooks. The covers for the note books should be made this week. They should be of brown or gray cover paper lettered in black. They may be decorated with a picture or a simple drawing. See sketch, page 155.) Mapwork: Locate Bethlehem, the home of Ruth, of David and the birthplace of our Lord.

**Sandtable:** David and Goliath, 1. Sam. 17:1-52.

**Dramatization:** This story can be dramatized. 1. Sam. 17:1-52.

### 10:25 Warning Signal.

### 10:30 Recreational Period.

### 10:50 Handwork Period.

(This week the boys and girls make things to keep for themselves; the girls will make sealing wax beads and the boys Marionette theaters or stilts. The girls' beads are such as the women of Israel wore as ornaments. In the toy theaters the stories of the Chosen People can be Dramatized. If the girls would prefer dressing a doll or making an apron for themselves or if the boys would like to duplicate any of the work that has been done, they should be allowed to do so.)

**Girls—Material for the fifth week:**

Sealing wax beads;

Sealing wax (this can be obtained from the Dennison Mfg. Co., New York, in all colors);

Silk ribbon or cord;

Knitting needle or hat pin;

Steel knife;

Small lamp for heating denatured alcohol or a candle;

Piece of cotton cloth.

With a heated knife cut off two pieces of sealing wax, each about one-half the size of the bead to be made. Heat a steel knitting needle and fasten the pieces of wax to it, one on either side of the needle. Hold the wax on the needle above the flame, turning it slowly around until an even round bead is formed; then dip in water until cool. Always dry the bead before putting it over the flame again. Choose a color that will blend with the color of which the bead is made. Heat the stick and dot a little wax on the cool bead, then turn slowly over the flame again. The colored wax when warm will flow around the bead intermingling and forming a design. Cool the bead as before in the water. Dry it and pass it over

the flame again to restore the luster. Heat the needle above and below the bead to remove it. When the bead is loosened slide it back and forth on the needle a few times to make a clean hole.

When the bead is formed and is just warm enough to be plastic—flat, square, or odd shapes may be made by pressing the bead on marble or glass. The finger, and often a pen knife, are also very useful in forming the wax in the shape desired.

The beads may be arranged so that they form a solid string or they may be placed at intervals on a silk cord. A very pretty effect is obtained by knotting the cord below each bead.

A single large pendant at the end of a cord or ribbon is very effective.

Medallions and pendants are made by cutting cardboard in the desired shape and covering it with sealing wax.

#### Boys—Materials for fifth week:

##### (Marionette theater)

Cardboard box (a shoe box will do);

Figures from pictures or sand table or wall paper;

Light pieces of wood (kite sticks or meat skewers);

Paste or glue.

##### (Stilts)

Two pieces of wood one inch longer than your foot and about three inches wide, one inch thick;

Two pieces of wood 1 x 1 x 3;

Four pieces of wood 1 x 3 x 4 (these may be from 4 to 8 inches long);

Four leather shoe strings;

Twelve 2-inch screws (thin.)

**A Marionette theater:** Is a toy theater in which stones are picturized by the use of small figures. Turn the box on its side so that its upturned bottom is the back of the stage. For the background paste wall paper on the bottom of the box, making a scene as you have made backgrounds for your posters. (See page 153.) Or use a picture showing the kind of landscape that you desire.

So that your figures can be manipulated cut large openings in the ends of the box. Let each boy decide what story he wishes to picturize and have him use appropriate figures. These figures are glued or tacked to the end of wooden sticks.

The operator stands behind the theater and moves his characters back and forth through the openings at the sides, telling his story as they act it out.

**Stilts:** On one end of each of the large pieces of wood screw one of the pieces 1 x 1 x 3, place your foot on the large piece with your heel against the small piece of wood. Mark the place where the widest part of your foot comes and the middle of your heel.

At the places you have marked screw the pieces 1 x 3 x 4 or 8. Nail the leather thongs across the bottom of the large piece so that one ties over the toes and the other around the instep.

**11:15 Warning Signal.**

**11:20 Closing Period.**





## PROGRAM 22

### FIFTH WEEK—TUESDAY

#### **8:55 March**

#### **9:00 Worship Period.**

Quiet Music: "Holy, Holy, Holy."  
Rising Chords.

Song: "Holy, Holy, Holy."

Scripture: (Psalm 24:1-9.)

Song: "Saviour Like a Shepherd," second verse.

Prayer, followed by the Lord's Prayer (Sung).

Offering.

Seating Chords.

#### **9:10 Bible Drill Period.**

(Review the first three General Letters.)

There are four more General Letters. The first three were written by John the Beloved Disciple, who wrote the Gospel of John. They are called 1 John, 2 John and 3 John. John tells us that all of us who are Christians should love God and love each other.

The last of the General Letters is the Epistle of Jude. Jude urges all Christians to keep their faith in God and in Jesus.

There is only one book of Prophecy in the New Testament. It was written by John and tells of the glories and happiness that shall be ours when we are with Jesus in the Heavenly Home. Our song, "Holy, holy, holy," was suggested by some verses in this book. (Rev. 4: 8-11)

#### **General Epistles or letters.**

1. 2. and 3. John—Letters about love towards God and towards our neighbor.
- Jude—A letter about faith.

#### **Book of Prophecy**

Revelations—John tells us of the glories and happiness that shall be ours in the Heavenly Home.

#### **9:15 Bible Memory Period.**

Do you remember what became of the Ark of the Covenant when the Philistines sent it back to Israel? (It was put in the house of a farmer and left there for twenty years.)

The Ark, you remember, was a very wonderful and beautiful part of the furniture of the Tabernacle. Made of wood, covered with gold, it had two glorious angles guarding it, one on either side and in it were the Tables of the Law, Aaron's Rod and the Pot of Manna. But none of these were as wonderful as the Mercy Seat. This was the space between the angels and it was from above the Mercy Seat that Jehovah spoke to His people. They thought of the mercy seat as the throne of Jehovah, and because it was a part of the Ark of the Covenant they felt that wherever the Ark was, was the House of God and that He would be there.

When David became king one of the things that he did was to bring the Ark to Jerusalem which was his capital city. Jerusalem was a city set on a hill. It had great walls about it and the only way in which you could enter it was through gates that were opened for friends and closed against enemies.

The people of Jerusalem were happy and excited on the day that King David brought the Ark of God into the city. "Now will Jehovah dwell in our midst," they said. "The king of glory is coming into the city of David."

So they watched the road leading from the north and at last saw the procession coming over the hill before the city. King David went before the Ark, and all the people that were with him were singing. Down into the valley before the city they marched. Now the people in the city could hear the words of their song. They were singing the Psalm that we have been learning, the song that David had made about Jehovah, as king.

(Have the children repeat the psalm.)

Then they came up the hill towards the gates of the city, and David and his company began to sing again, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors and the King of Glory shall come in." "Who is the King of Glory?" asked the people waiting in the city.

And the men who were with the Ark answered, "Jehovah, strong and mighty, Jehovah, mighty in battles." Then they sang, "Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors; and the King of Glory will come in."

"Who is this King of glory?" sang the people in the city. And David and all the people with him answered, "Jehovah of hosts, He is the King of Glory." So David brought the Ark to Jerusalem and established the Throne of Jehovah on Mt. Zion.

Tomorrow we will learn these verses about the "King of Glory."

### 9:25 Music Period.

(Teach the first two verses of "Take my Life and Let it Be.")

Shall we sing our song about King Jesus? (Sing "Who is on the Lord's Side.")

Now shall we sing about the mighty King of Heaven and Earth? (Sing "Holy, Holy, Holy.")

Christians are the servants of a very great king. Our new song is about serving Him with our whole hearts. (Sing the four verses.)

There is one long word in the first verse. Instead of "consecrated" we might say, "Take my life and let it be, Made of service, Lord to thee." (Teach the first two verses of this hymn.)

### 9:40 Bible Story Period.

**Preparation:** (Show the children the picture of David and Goliath.)

Who can tell me what happened after David had killed Goliath? (Review the end of yesterday's story, emphasizing the friendship of David and Jonathan.)

#### DAVID AND SAUL. Sam. 7:18-31.

After David and Jonathan had left him, Saul listened to the song which was being sung and he heard the words, "Saul hath slain his thousands, but David his ten thousands." And Saul said to himself, "They are learning to like David better than they do their king. Perhaps David is the one of whom Samuel spoke when he had said that God had chosen some one else to be king after me." Then suddenly all of the love which Saul had had for David was gone, and he became very jealous of him and wanted to kill him. This made his old sickness come back worse than ever and sometimes King Saul was like a crazy person.

When David saw this he was sorry, for he loved Saul, so he brought out his harp to see if the music would not help the King. Saul listened for a while and then he picked up the great spear which stood close at his hand and threw it at David, trying to take his life. Of course, every one knew then that David's life was in danger. But Saul was afraid of David because he saw that God was with him.

"Perhaps I can make him lose his life in battle," thought the King. "I will tell him that if he brings to me the heads of a hundred Philistines he may have Michal for his wife.

David was glad when he heard this for he loved Michal, so he brought not one hundred to the King, but two hundred—and then he married Michal. For a few days they were happy in their home.

Then a message came for David from the King. Michal was afraid when she saw the men who were bringing it, so she let David down through the window by a rope and put an image in the bed, saying that he was sick. When the men came to the room where David was supposed to be, they struck at the bed with their spears for the king had told them to kill David.

Then the king told Jonathan that he must get David's life. But Jonathan tried to show the king how good David had been to them. This only made Saul the crosser with both David and Jonathan, and he even tried to take the life of Jonathan. Then Jonathan went to David and said, "I will try to find just what the king is going to do. Go and hide in a cave that your life may be safe until that time. When I have found out, I will come into the field to shoot arrows. If your life is safe I will shoot near by; but if you are in danger, I will say to my boy, The arrows are far away. Then you will know that you must flee for your life."

For three days David waited while Jonathan stayed in the palace.

When he tried to give the king a reason why David did not come, Saul said to him, "Jonathan, why do you try to shield David? Do you not know that as long as David is alive, the people will never make you king? Send and find him and let him die." But Jonathan was still true to his friend and Saul was very angry. Then Jonathan went to find David.

When Jonathan came into the field, he said to the boy who was running for the arrow, "Run far into the field," and David knew he could no longer live in the palace. After the boy had gone, David and Jonathan kissed each other and once more pledged their friendship to each other. A few minutes later, David was on his way to live in the hills, or caves, or any other place where he could find a safe home.

On his way he came to a holy place called Nob and the priest, thinking he was on an errand for the king, gave him shew-bread to eat, for he was very hungry. He also gave him the sword which had belonged to the giant Goliath whom David had killed. David thought Saul would never know that the priest had helped him, but a shepherd, who was standing near by, told Saul and every one of the priests of the holy place were put to death by the king. Only a son of the high priest escaped and came to the hill country to tell David.

And now the days were very, very hard for David. He had to keep moving about lest Saul find him. He could not stay in a walled town because then he could be more easily taken. He had to fight for his life with the people of the hills. But, little by little, there gathered about him a band of



four hundred men who loved him. Some of them were tired of living in the town and liked to follow a hero; some of them were running away from punishment. But they were true to David and the story tells many kind things which they did for their leader.

David was afraid that Saul would punish his father and mother for not finding David for him, so he took them across the Jordan to the land of Moab—the land from which Ruth, his great-grandmother had come so many years before. Here he left them in the care of the king of Moab so that he might be sure they were safe. But often he would look across the hills and wish he were once more a shepherd boy on the hills there, instead of an outlaw.

But one day was a glad day, for Jonathan came to visit David in the cave where he was hiding. Such a happy feeling as it was once more to sit and visit together. Jonathan strengthened David with his kind words and made him feel once more that God was still with him, even though his life was so hard. When Jonathan was going, he said to David, "Fear not. My father will not find thee. Thou shalt be king over Israel and I shall be next unto thee. My father knoweth this." Then Jonathan went back to the palace and David from the high hill watched him go, not knowing that it was the last time he should ever see his friend.

Over and over Saul came to the mountains to try to find David but always David was somewhere else. Then one night Saul was very close to David, though he did not know it. Saul slept in a cave and David's men were also in the great cave. When the men saw Saul, they said to David, "Now your enemy is here, kill him and you shall have no more trouble."

But David crept quietly to the side of King Saul, took his sword and cut the skirt of the king's robe, taking the piece away with him. When he had gone upon the hillside above the king, he cried saying, "My Lord, the king. My Lord, the king."

When Saul sat up to look about and see who had called him, David said, "See, King Saul. Here is the piece of your skirt. I could have taken your life. Why will you believe those that lie and say I want to kill you? I would not kill the one whom God anointed. Why do you try to kill me?"

Then King Saul was sorry and asked David to forgive him, promising him that he would no more seek his life. So Saul took his men and went home. But he forgot his promise almost as soon as he had made it. Finally David took his men and went to live among the enemies of Israel, the Philistines, for here he knew he would be safe from Saul. For many, many months he helped to keep the enemy

away from the south country and the King of the country loved and trusted him.

But Samuel, the good old man who had been such a friend to Israel, died; King Saul had sent many of the prophets out of the country and more and more, he felt that God had left him. When he prayed he had no answer from God. So he grew more sick and the people of Israel were afraid. The Philistines heard of it and decided that this was the time for them to once more try to conquer them, so they made ready to fight. At first they told David that he must come with them, and he was wondering how he could ever fight his own people. But after they had started, the leaders thought he might not be a good one to have along and so they sent him home. It was a good thing that they did, for desert people had come to David's home town and carried off everything that was there. So he and his men had to hurry into the desert and get their families and flocks again.

King Saul heard that the Philistines were going to make their camp in the plain in the north, where Deborah and Barak had had such a hard fight, so he went to Mount Gilboa with his men. But he was afraid. He could find no one to advise him. At last, one of his men told him of an old witch who lived in the town of Endor. In the darkness of the night the king started across the plain, not far from the enemy's sentinels. He wore a long cloak so that no one would know him. He climbed to the home of the witch and asked her to help him. At first, she told him that the king would let her help no one. But Saul told her who he was and said:

"I want to know what Samuel would say if he were here. Shall I win in this battle?"

The cave was very dark and as the old witch stirred her kettle, she thought of Samuel and what he would say. Finally she stopped stirring and made a loud cry as if she were frightened.

"Whom do you see?" asked the king.

"I see a man with a long white robe and he is very old," she answered; and the king thought,

"She sees Samuel."

"What does he say?" asked the king.

Then a voice rang through the cave saying: "God has left you. He has taken the kingdom from you and has given it to David. Tomorrow both you and your sons shall be where I am." Then the cave was still.

When the king heard this, he fell to the floor as though he were dead. The old witch brought him water, and bread, and meat, and after a time, he crept out into the night, across the plain, and back into his camp. He had not gone to battle, yet already he was beaten, because he had lost faith in God and was trusting to the words of an old witch. He was afraid.

The next day the Philistines attacked. They drove the Israelites over the hill and down toward the Jordan. Jonathan and his two brothers fought as hard as ever they could, but they were all slain. Then Saul was hit by an arrow and fell on his own sword, to save himself from being taken captive. His army ran over the Jordan and into the hills, and the Philistines came to live in their cities.

So the first king of the new nation of Israel, who had been so strong and full of courage at his first battle, lost his life in the battle of Gilboa, because through his sickness and his sin, he had lost his courage and his faith in the great God of the Israelites.

Away down in the south country the news came to David that the king and Jonathan were both slain. Then David wept and mourned for many days. In a very beautiful song, he told of his love for them both.

"The beauty of Israel is slain. Saul and Jonathan were lovely in their lives and in death they were not divided. I am distressed for thee, my brother Jonathan. Thy love to me was wonderful."

And there was no hatred in the heart of David for the man who had tried so hard to kill him.

#### AFTER THE STORY

Wasn't David a real king? Don't you think it was perhaps harder to forgive Saul than it was to fight Goliath? But David did so many fine things. He had been shepherd, court musician, soldier, prince, and outlaw, but he always tried to keep the law. Now he knew that he was going to be a king. He found it harder to keep the law when he was a king than he had when he was an outlaw.

(Show the children the picture of David and Jonathan.) Here is the picture of another man who kept the law of God. Do you remember what Jonathan said? "I will be next to thee and thou, David, shall be king."

Let us repeat the Great Commandments, that were the laws according to which these two men lived their lives.

#### 10:00 Bible Expressional Period.

**Notebook Work:** Add to your lists about David the things that you found out in today's story.

For Israel:

David spared the king's life;  
He never fought against Israel.

David pleased God because:

He forgave his enemies;  
He was a faithful friend;  
He was a good son and thought of the safety of his father and mother.

Add to the things that Saul did that displeased Jehovah:

Saul broke the Tenth Commandment;  
He coveted David's life and his favor with God;  
He drove the prophets of God out of Israel and asked advice of witches.  
He was jealous of David;  
He broke the great commandments.

**Dramatization:** This story of David and Saul can be dramatized.

Scene I.—(1. Sam. 20:35-42.) David and Jonathan in the field. In their conversation they should tell the main facts of chapters eighteen and nineteen.

Scene II.—(1. Sam. 24:8-22.) David talks to Saul at Engedi.

Scene III.—(2. Sam. 1:1-27.) David hears of the death of Saul and Jonathan.

**Sandtable:** Use the sandtable cut-outs for the story of David and Jonathan.

There are many models that can be made of objects that David used. Harp, whittled out of wood and strings of cord; sword and shield, cardboard or wood covered with silver paper; crown, sling shot, club, pouch with stones, etc.

**10:25 Warning Signal.**

**10:30 Recreational Period.**

**10:50 Handwork Period.**

**11:15 Warning Signal.**

**11:20 Closing Period.**



## PROGRAM 23

### FIFTH WEEK—WEDNESDAY

**8:55 March.**

**9:00 Worship Period.**

Quiet Music: ("Holy, Holy, Holy").  
Rising Chords.

Song: "Holy, Holy, Holy," four verses.

Scripture: Psalm 24:1-7.

Song: "Saviour Like a Shepherd," second verse.

Prayer, followed by the Lord's Prayer (sung).

Offering.  
Seating Chords.

**9:10 Bible Drill Period.**

(Review the books of the New Testament as you did those of the Old Testament. Page 66.)

The following references are some of those in the New Testament that refer to the men and events about which our stories tell.

Heb. 1:8-11	Matt. 17:3	Luke 12:27
Jas. 2:23	Eph. 6:2-4	Rev. 22:21
Gal. 3:8-9	Mark 10:47	John 1:17
Rom. 5:14		

Acts 7:2-50 These verses review the history of Israel from Abraham to Solomon.

**9:15 Bible Memory Period.**

(Teach Psalm 24:9-12.)

Briefly review the story of the singing of this psalm that was told yesterday. Teach the last four verses. Have different groups take the parts of the people in the city and the people who were with David and say the correct portions of the psalm. Review the whole psalm.

**9:25 Music Period.**

(Teach the last two verses of "Take My Life and Let It Be.") Shall we sing the song that consecrates our lives to the service of the king?

(Sing the first two verses; teach the last two verses.)

**9:40 Bible Story Period.**

Preparation: (Review Saul's last battle and the death of Saul and Jonathan.) So David mourned for Saul and Jonathan, and the people had to choose a new king.

KING DAVID—ISRAEL GIVEN A CAPITAL CITY. 2. Sam. 2:5-7; 23.

As soon as the tribes living in the hills of Judah heard that Saul was dead, they said:

"David has been good to us. He has given us good things; he has been able to drive out the enemy. God is with him. David shall be our king."

So they went to Hebron, which was at that time the largest city in the land. Here David had come to live with his family after Saul's death and they anointed him king over their tribes.

But King Saul had left a son and he was made the king of the tribes that lived in the north, with his capital city over the Jordan. Both kings had to pay tribute to the Philistines who owned much of the land.

So there was war between those of the north and those of the south, but the family of Saul often lost and David grew stronger and stronger. His people loved him because he was kind to them. They honored him because they saw that he tried to do that which was right and just. And God was with David.

At last, Abner, the captain of the army of the north, came to try to make a treaty with David, saying that he would win over the tribes to make David the king of all Israel. Before he could do this, Abner was put to death and the king was killed, so the tribes, seeing that they had no leader and that David was leading wisely, came to him and said:

"We are all one people. God has said to you, 'Ye shall feed my people Israel.' Now, therefore, be thou our king and let us be one people."

Then David was very glad and there in Hebron, he was crowned king a second time—this time as the king of all Israel. He made a covenant with them before God and began to plan how he might help them to be a strong nation.

David was at this time thirty years old, so he was full of strength and ready to do hard things. To the north and south; to the east and west, he conquered enemies and drove them back, so that the kingdom grew and grew, until it reached from far to the mountains in the north even to the desert in the south; from the desert over the Jordan almost to the Great Sea. And this was proof to the people that he was chosen of the Lord.

Now David knew that the tribes in the north did not like Hebron for a capital city and it was

much too far to the south. So he began to look for a new one. It must be in a place where it could be defended. It must be on high land. Where should it be? Finally he decided that a little town called Ophel on the very tip-top of one of the high, high hills, far away from the caravan road, would make a good place. On two sides it had high cliffs and on the north side, it probably had a wall. It did not belong to the Israelites, so if David wanted it he had to take it. How could he do it?

It was a queer way in which David decided to do it. There was a water tunnel coming down from the town to a spring on the side of the hill. Through this tunnel David's men crawled right into the heart of the city. Then they let David and his men into the city and they took it, changed its name to "The City of David" and David went there with all his leaders to live. Here he built himself a new home and as he grew rich, he forgot more and more of his old life as a shepherd and began to live like the kings about him. Today this old capital city is called Jerusalem.

When David was planning the City of David, he made up his mind that once more the ark must come back to Israel. You remember when the Philistines sent it back many years before, it was left with a farmer, and there it had been ever since. David had a tabernacle, something like the one that had been used in the wilderness, made for it. Then he sent men to get it and when they came back, the king himself went to meet the Ark. All were glad to have it come back for they felt sure God would bless the new city with the Ark there. There was music, and dancing, and singing, as they came into the city and put the sacred Ark into the tabernacle. They offered burnt offerings and peace offerings on the altar, and the king gave presents to all the people to show his happiness in honoring the Ark and the God for whom it was built.

Then David remembered his old promise to Jonathan and he sent men throughout the country to see if any of the house of Jonathan could be found. Only one could they find—a cripple boy who was lame in both feet. David gave him land and money and brought him to live in the king's house for the sake of his love for Jonathan.

So the years passed by. Much of the time there was war somewhere, but David had brave soldiers, and he was so full of courage that they were sure to win. So the land grew rich and strong. There was money to spare and to David there came the desire to take the Ark out of the tabernacle, and to build there, on the top of the hill, a house of God that should be beautiful and show their love for God. The little tent or tabernacle had done very well while they were in the desert but now it was not what they should have.

Nathan, the prophet, was glad when he knew of David's wish. And God gave to Nathan a great, great promise for the king. God said:

"I have made thee a king over Israel. I have given thee a name like unto the great names of the earth. I have given my people a home. When thy days are fulfilled, thou shalt sleep with thy fathers. But thy house and thy kingdom shall be established forever and forever."

Then King David bowed low before the Lord when Nathan gave to him this wonderful promise, so like to the one God had given to Abraham and to Jacob. His seed was to be blessed by God forever. All nations should honor his name. Then David bowed himself and said humbly:

"Thou art a great God; thy people have been chosen to be thy people forever. And from my house there shall come the leaders of thy people. With thy blessing let the house of thy servant be blessed, oh Lord of Hosts, the God of Israel."

Could David have looked far down the years and have seen the great loving teacher, Jesus Christ, who had come from the seed of David, how glad his heart would have been as he turned again to his task of making Israel into a strong nation which could be used of God.

## AFTER THE STORY

David was a great warrior, a great king, a great poet, a great builder and a great friend. (Show the children the pictures of David and Jonathan.) He was kind to the crippled son of Jonathan. (Show the children the picture of David and the lame prince.) You see he did keep the great commandments. Most of us will never be kings or soldiers or poets, but each one of us can be a great friend, a friend to all the people in the world that need friends. That is the kind of friend that Jesus was. Shall we pray that our Father will help us be faithful friends?

## 10:00 Bible Expressional Period.

**Notebook Work:** (Paste the small picture in your notebooks and write under it Psalm 24:10.)

Complete list of things that David did for Israel:

Made Jerusalem the capitol of the nation;

Brought the Ark to Jerusalem;

Planned a house for God;

Completed the conquest of the Promised Land so that the people really possessed the inheritance that Jehovah had promised them.



**Mapwork:** Locate Jerusalem. If the children have made outline maps and have not made notebooks the three maps can be bound in a cover like that suggested for the notebooks. (See page 98.)

**Sand Table:** David bringeth the Ark to Jerusalem. (2. Sam. 6:12, 15, 17.)

Use sandtable cut-outs for this picture. Use figures from other cut-outs for the people.

The city of Jerusalem can be built of the sand with walls of sand.

**Dramatization:** This same scene can be dramatized, using Psalm 24.

The scene between David and the lame son of Jonathan can be dramatized. (2. Sam. 9.)

**10:25 Warning Signal.**

**10:30 Recreational Period.**

**10:50 Handwork Period.**

**11:15 Warning Signal.**

**11:20 Closing Period.**



## PROGRAM 24

### FIFTH WEEK—THURSDAY

#### 8:55 March.

#### 9:00 Worship Period.

Quiet Music: ("Take My Life and Let It Be").

Rising Chords .

Song: "Holy, Holy, Holy," four verses.

Scripture: Psalm 24.

Song: "Take My Life and Let It Be," four verses.

Prayer, followed by the Lord's Prayer.

Offering.

Seating Chords.

#### 9:10 Bible Drill Period.

(Review the names of the books of the New Testament.)

The following references are chosen because they are verses that the children should be able to find. There is one from each book.

Matt. 5:1-12	Eph. 6:10	2. Tim. 2:15
1. John 4:19	Acts 16:31	Phil. 4:7
Rom. 12:20, 21	1. Cor. 12:31	Col. 3:16
Jud. 21	2. Pet. 3:18	Tit. 3:8
Gal. 5:22, 23	Luke 2:14	3. John 1:11
Heb. 2:1	Jas. 1:22	2. Thes. 3:13
Rev. 4:11	2. John 1:3	1. Tim. 1:15
John 3:16	Mark 10:14	2 Cor. 9:7
1. Pet. 3:12	1. Thes. 4:17	Philemon 1:25

#### 9:15 Bible Memory Period.

(This period should be used for review or it may be combined with the Bible Drill Period in order to give time to look up all the references.)

#### 9:25 Music Period.

(Use this as a review period singing the songs that you will use on your closing day or songs that the children select.)

#### 9:40 Bible Story Period.

Teacher's Aims:\*(To show that Solomon did much for the people of Israel when he built a house for Jehovah where they could worship Him; to show that although he did splendid things Solomon was not as good a man as David or Moses; to bring

the children to see that it is not enough to be great one must be good also.)

**Preparation:** We have traveled a long way through the books of the Old Testament.

Can you tell me in which books the stories of David are found? (1. and 2. Samuel.)

Let us begin at Genesis and tell what stories are found in each book.

Genesis—Abraham, Isaac, Jacob, Joseph.

Exodus—Moses.

Leviticus—No stories. Book of the Law.

Numbers—The story of the spies and the choosing of Joshua as the successor of Moses.

Deuteronomy—Death of Moses.

Joshua—Joshua, the Conquest.

Judges—Deborah, Gideon.

Ruth—Ruth.

1. Samuel—Samuel, Saul, David.

2. Samuel—David.

1. Kings—Solomon, the Temple.

Our story today is from 1. Kings and that is the last book from which we shall have a story this year. It is the story of King David after he was old, and of King Solomon, David's son.

#### KING SOLOMON

##### The Time of Israel's Greatest Glory

##### 1. Kings 1-3

Even though David was a king and could do as he liked, he was often unhappy after he had gone to live in his new city on the hill. A king has temptations just as other people do and David did not always make wise choices. He married many wives as was the custom in those days, and not always did they love his God. So as his children grew to be men, they were not as fine and strong as David would have liked them to be.

One of his sons, whose name was Absalom, even tried to get the kingdom away from his old father. He went about the country and tried to get the tribes to follow him. Then he called them together at Hebron and led an attack upon his father. So many men had he gathered that David had to flee for his life across the Jordan. Absalom followed, and, while riding under an oak tree was hanged by his long hair. David had loved Absalom and his heart was almost broken to think he had died in this way. His people came and took him back in honor to the City of David again, but David could no longer play on his harp and sing his sweet songs. He was growing old and feeble.

\*If you are going to have your closing exercises in the regular school session on Friday tell the story of King Solomon and also the story of the temple today.



At last, hearing one day that his oldest son, whom he did not wish to be king after him, was trying to get the throne, David called the priests and asked them to take Solomon, another son to Gihon. Here he was anointed with oil from the tabernacle and made king of Israel.

When the people heard what David had done, they were glad, for Solomon was known for his wisdom. They sang, and danced, and shouted for joy. When he had come again to the house of the king, David spoke to him and said:

"Solomon, soon I shall be with my fathers. Be strong and show thyself a man. Walk in God's ways and keep his commandments. Then thou shalt prosper. The promise of God is sure, "If thy children walk in my ways none shall fail on the throne of Israel." Not long after this David died.

Now Solomon had a mother who was not wise, and soon Solomon began to show that he was more like his mother than like his father. He longed for money, for power, for beautiful things. He took to himself many, many wives from the heathen nations, even bringing their gods into the sacred city where they could be worshipped.

For a time all seemed to go well. Solomon built great ships and traded on the seas and in this way, he earned great sums of money. He sent to Arabia and bought splendid horses which he sold to the neighboring kings. He put chariots and horses into his own army, so that he had to build great store cities where he might keep his treasures which he had gained. He loved to build, so he made up his mind that the City of David on the hill should be as wonderful as any of the kings of Egypt, or the other great nations, had for a capitol city.

David by his courage and wisdom had driven the enemies from the land and so the people had a chance to till the soil and get large crops from the land. At first they grew rich also but then, when Solomon had to have great sums of money with which to do his building, heavy taxes were levied on them. One month they would have to go to work for the king and then for two months they could stay at home.

At first the people were proud of their great king who was noted all over the country for his wisdom. They loved to see him ride out in his beautiful chariots surrounded by his gay soldiers. It was all so different from what they had ever hoped could come to Israel that they felt sure they were going to be one of the strong, strong nations of the earth. But as their taxes grew heavier and they became more like slaves of the king rather than free people who had chosen him to reign over them, they began to complain and be very much dissatisfied.

When David had died, Solomon had wanted to be a good king like his father. In a dream God had asked him what he would like to have for a great gift and Solomon had answered:

"Of all the things which could be given to me, I should like wisdom to guide this great people aright."

But as the days went by, his money, and his power, and his many wives from other nations made him forget what David had told him, and he did those things which he ought not to have done. In order to please his wives, he made images of their heathen gods and set them up in the holy city, even bowing before them as well as before the God of Israel. He saw his people living in the little mud houses all about him. But he wanted a palace. David and Saul had both been shepherd boys and so were content with small houses. But Solomon had never had to work hard for his living, so he was careless about how he spent the money which came to him from the taxes and the ships and the horses.

There was no one in the land of Israel who could build a great palace which should look like those of the other countries, so Solomon sent to the seacoast in the northern part of the land where Hiram of Tyre was king. He knew that he had good builders. When Hiram came he said to him.

"Build for me two great houses from the beautiful cedar trees of Lebanon. The one shall be a palace for me and the other shall be the House of God, which David, my father, wished to have built unto the Lord." I will send to you, of my people, workers to help to cut down the trees, and I will give to you two hundred thousand bushels of wheat and one hundred thousand gallons of olive oil every year and I will care for your men as they work in the holy city. Only make for me the two houses in the city of David."

Then King Hiram was glad and quickly he began his work. Solomon set aside thirty thousand men to help him cut the trees and many, many more to work in the quarries getting out the stone. But even with so many men, it took thirteen years to build the house of Solomon and seven and a half years to build the house of the Lord.

The palace was built mostly of the great cedars that came from the north. This was beautiful wood and it smelled very sweetly. In the first great hall were kept the gold shields which Solomon had had made for his soldiers, the swords, and many other things used in war. A little above this house on the hill was the great hall where the people could wait when they came to see the king and ask for his help. Next came the Judgment Hall, where the king sat upon a great throne made of ivory all covered over with pure gold. The throne was surrounded by fourteen great lions made of precious

material. Above this wall was the home of the king and of his favorite wife, the daughter of the King of Egypt, and also the apartments of all the other families of the king. So you see, Solomon was very like the heathen kings about him, except that he still said he loved the God of Israel and went three times a year to the feasts to sacrifice and pray to him.

The House of God was so beautiful that it needs a story all by itself. The king had given it to them and, in spite of their hard work and heavy taxes, they loved the king for placing it there on the holy hill. Then, too, he was the son of the great David and to him the promise had been given:

“Of thy seed shall all the earth be blessed”.

So they tried to forgive him when he burdened them and he reigned in Israel for forty years. Never again in all its history was there so much money in the land, or so little war. No other king had such a good chance to make a great, great king. But Solomon failed.

He is known in history as a great builder; as a man who had a strong mind which could think quickly and well; as a man whom God wanted to honor. But he is also known as a man who made his free people into slaves, after the other great leaders had tried so hard to make them free. He is known as a man who spent so much money on things that he wanted to have, that he had to give forty cities to the King of Tyre and then could not pay all his debts. He is known as the king who was father of a very, very foolish son who brought to the people of Israel trouble and sorrow.

He loved money; he wanted to please himself; he liked to be honored; he forgot to be humble before God. He left a name for himself—but not a name such as Moses, and Joshua, and Samuel, and David had left.

We shall remember him as the man who built the great house of God and in so doing, helped to save the worship of Jehovah when so many other things went wrong under his son.

#### AFTER THE STORY

You see a part of the promise that Jehovah had made, had come true. The Children of Abraham had become very numerous and they were a great nation. From the time of Joshua they had been fighting to possess the Promised Land. Now it was theirs. David had given them a capital city and in it had established the Ark of the Covenant. The

family of Abraham had followed Jehovah and Jehovah had made great his chosen people.

It was under the rule of King Solomon that Israel reached the height of its glory as a kingdom among other kingdoms. But just so far as Solomon did not keep the Great Commandments he did evil to his people.

It was not through a great king on his throne whom everyone had to serve that the promise was to come entirely true but through a teacher who went up and down the land helping people.

Perhaps some one of you boys and girls is to do great things in the world, every one of you can live so that the world is a better place because you are in it, and the way to greatness is plain: To love the Lord thy God and to love thy neighbor. Let us bow our heads and ask God to help us keep these laws.

#### 10:00 Bible Expressional Period.

**Notebook Work:** (If you are going to have your closing exercises in the regular school session tomorrow the notebooks should be finished today. Paste both the pictures of Solomon in place and write under them, “Solomon built the Temple of the Most High God,” then fasten your cover in place with cord or ribbon. If not, have the children copy in their notebooks the list of the books of the Old Testament, and the stories found in each that is given in the Bible Story Period, page 107. The pictures of Solomon can be pasted in tomorrow.)

**Poster:** Solomon’s prayer for wisdom, 1. Kings 3:24-15. Use the poster patterns for the story and make the poster as you did the others.

The children can use this period for today and tomorrow in preparing the Bible Work for exhibit on the closing day. They may hang the posters, build what they consider the best story on the sand tables, arrange the models that they have made, etc.

#### 10:25 Warning Signal.

#### 10:30 Recreational Period.

#### 10:50 Handwork Period.

#### 11:15 Warning Signal.

#### 11:20 Closing Period.



## PROGRAM 25

PROGRAM XXV.—FIFTH WEEK—FRIDAY

**8:55 March.**

**9:00 Worship Period.**

Quiet Music: ("Take My Life and Let It Be").

Rising Chords.

Song: "Holy, Holy, Holy".

Scripture: Psalm 24.

Song: "Take My Life and Let It Be".

Prayer, followed by the Lord's Prayer (Sung).

Offering.

Seating Chords.

**9:10 Bible Drill Period.**

(Review the facts that the children have learned about the Bible.)

**9:15 Bible Memory Period.**

(Review the Bible Memory work. Suggest to the children other passages that they could learn themselves as: Matt. 5:1-17; Psa. 100; Psa. 19; Psa. 95. Discuss the purpose for which these passages are learned; that we have them in our hearts so they will help us to be good and help us when we pray. They are not learned to recite before people but for each boy and girl to use for himself.)

**9:25 Music Period.**

(Review the songs that have been taught, if you wish the children to select the songs for the closing exercises have them do so now.)

**9:40 Bible Story Period.**

**Teacher's Aims:** (To show how Israel became a great nation and something of the beauty and glory of the temple; to show how great Solomon was while he served Jehovah; to show the children that although the temple at Jerusalem has been destroyed, God still has many houses in this world, every church is His house and also we are ourselves temples for the Holy Spirit that dwelleth in us. 1. Cor. 6:19.)

**Preparation:** Abraham was the father of the Chosen People. Jacob gave to them their name, Israel, Moses brought to them their laws, Joshua and the Judges conquered the land that was to be their home, David gave them a capital city, and Solomon gave them a wonderful church or temple

so that they could never forget Jehovah and that the Most High God might have a dwelling place in Israel.

### THE TEMPLE OF THE MOST HIGH GOD.

1. Kings. 5-9

When Moses had come down from the Mountain of God with the tablets of stone, which had contained the law of God, the Children of Israel had made the Ark in which to carry the law. This they had carried before them all the way to the land of Canaan. In the new land, it was placed in the little house at Shiloh until it was carried away by the Philistines. For many years it was not kept in a house of its own after this and then David went to bring it into the tabernacle which he had had built for it on the hill of the city of David.

But David felt very sure that this city would always be the holy city of his people, so he wanted to be sure that the Ark, where God dwelt, was in a place which should be strong and beautiful. He wanted to show his deep, true love for God by building a house for the Ark.

If there had not been so many wars, probably David would have built it, but he conquered the people and then left the land in peace so that Solomon had a chance to get it done. During the last days of David, there had been a plague in the land of Israel and in a dream, David had seen the angel of God standing on a great rock in the city and stopping the plague. So after the plague was ended, he brought that rock, where the people threshed their grain every year, and made it a sacred place.

Near this rock, the temple was to be built. From the rock one could look to the east far over the Jordan; to the south, and see miles and miles of wilderness; to the north, over the hills and valleys, to where the great Mount Hermon was covered with snow much of the year; to the west, one could almost see the Great Sea. It was a beautiful, beautiful place in which to build a House of God. No better could have been found if David had hunted the whole land over. And here they put in great stones for a foundation, here they built the temple, using the cedars of Lebanon and the cypress wood.

The temple faced toward the east so that in the morning, when the doors were opened, the rising sun could shine through the buildings and light up the Ark which they loved so much.

The temple was built much as the tabernacle had been. Away inside the temple was a room where only the Ark was kept. This little room was made of precious wood and then overlaid with gold. The walls were carved with pictures of flowers, and fruits, and cherubim. In the center of the room stood the Ark, containing only the tablets of stone which Moses had placed there. Over it stood two great cherubim with their wings spread, so large that their wings touched the sides of the room. They also were covered with pure gold.

Without this room was a much larger room where the candlesticks were kept and also the table of shew-bread. Leading to this room was a porch where the people gathered for the sacrifice. All along the sides of these rooms were many little rooms, used by the priests as dressing rooms, and as places where the treasures of the temple could be kept. There were rooms above the temple and the windows were far up on the sides of the walls.

Everywhere there was gold and bronze. All the vessels used were of pure gold. Men from far away came to make the decorations for the walls and the vessels.

Just before the door of the temple was the great stone floor which David had bought and here sacrifices were to be made. Nearby was a big, big basin which held so much water that it was called a sea, there were also vessels of bronze, beautifully carved, for the carrying of the water. Great pillars made of cedar and of clay held the porches and decorated the doorways.

For seven years and more here the many, many thousands of men worked on the House of God. And the people of Israel were glad as they saw it being built. Surely God would be pleased to live in such a beautiful place. When all was done, Solomon called the people together for a great sacrifice on the stone altar. So many oxen and sheep were brought by the people that they could not be counted. There were burnt offerings and peace offerings made to the Lord and all the children of Israel sang songs. Perhaps they sang some of the songs which David, the good king, had taught them to sing unto the Lord.

The priests had brought the Ark from the tabernacle and carried it into the beautiful room of gold and, when it had been put into its place, the glory of the Lord filled the temple of God. The priests whom David had appointed to care for the beautiful house waited while the king came to the altar.

Then he lifted his hands and prayed to God:

"Oh, God, Thou wouldst dwell in the thick darkness, but I have builded Thee a house to dwell in, a settled place where Thou mayest abide forever."

Turning to the people, he blessed them and told them of God's loving care of His people, of the wan-

derings of the Ark of God, and of His father David's desire that there should be a house built. He told them of the way in which it had been built. Then he turned again to the altar and made a prayer to God asking him to bless his people, to forgive his people, to lead his people and to make his name glorious.

At the close of his blessing, he used these beautiful words:

"There hath not failed one word of all his good promise which he promised to Moses. Let him not leave us, nor forsake us. Let your heart be perfect with the Lord, our God, to walk in his ways and keep his commandments. That all the earth may know that the Lord is God, and that there is none else."

They sacrificed, they sang, they feasted and they prayed—and the temple was dedicated to the God of Israel—the very first church perhaps that was built in honor of his name.

When all the people had gone, God came to Solomon in his heart, as he had done when first he became king and said:

"Solomon, I have heard this day your prayers, and I have hallowed this house. Now, therefore, obey my law and do that which is right. Then will I keep all my promises that I made to David. But if you forget me and go after other gods, then trouble will come to you and to the people. Then people will hiss when they go by this house and say:

"Why did all these things come upon Israel?" and others shall answer:

"Because they forsook the Lord their God and followed after other gods, when the God of Israel had done for them so many wonderful things."

And Solomon meant to do that which was right in the sight of God. If only he had been strong and of good courage to obey, all would have been well.

Today in the land of Palestine, a beautiful Mohammedan church is built over that great stone which stood in front of the temple, and people come and stand at the railing which surrounds it and say:

"This was the stone that stood in front of the temple which Solomon built. This was the place where God put strength and courage into the heart of many of his priests to hold fast their belief in God, even if persecution and death came to try them. This was the stone before which later Jesus stood and worshipped God, his father. This was the beginning of the House of God."

So the father of the nation, Abraham, did his share in helping God to make a nation. Joseph saved the lives of the tribes who had come from the seed of Abraham. So Moses saved them from being a nation of slaves. So Joshua led them into



their Promised Land. So Samuel kept their faith bright and strong. So David made them into a strong united nation. So Solomon built for them the House of God.

When Solomon died they were a nation, honored by those about them; they had a great capitol city of which they could be proud; they had a God who was powerful and just; they had a great, great promise that from their race was to come a blessing that should be for all the world, if they would hold fast to that which was true and right.

#### AFTER THE STORY

So Israel became a mighty nation like as the sands of the sea for number and they lived in the land that Jehovah had given them, and they worshipped Jehovah. They worshipped Him in the beautiful temple that Solomon built and they said this is the dwelling place of God.

We do not think of God as dwelling only in our churches. We think of Him as being in our hearts, we ourselves are the temples of the Most High God. And because He lives in us it is right that we should consecrate ourselves to His service.

Let us sing our song of consecration as a prayer and each of us promise in our own hearts that we will try to be a true servant of Jehovah.

(If, in your school, you think it wise to give opportunity for a more definite decision for Christ it may be done now.)

#### **10:00 Bible Expressional Period.**

**Notebook Work:** These should be completed as suggested in yesterday's program.

All expressional work should be completed and made ready for the exhibit that is a part of the closing exercises.

#### **10:25 Warning Signal.**

#### **10:30 Recreational Period.**

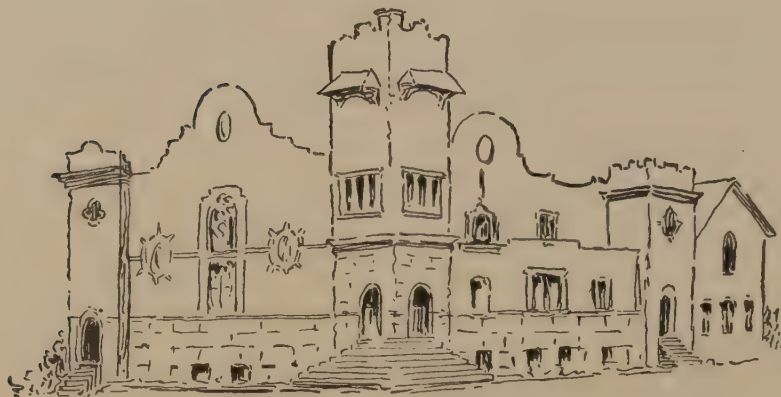
#### **10:50 Handwork Period.**

All handwork should be made ready for the exhibit. The work that is to be sent to some institution should be so arranged that it can be packed during the closing exercises.

See page 114.

#### **11:15 Warning Signal.**

#### **11:20 Closing Period.**



## APPENDIX

### CLOSING SERVICE FOR VACATION BIBLE SCHOOLS

#### Planning the Program:

The program to be presented at the close of the term should show just what the school has accomplished during the summer. As a rule it should follow the regular daily program. The children should sit together as a school, preferably facing the audience. Groups presenting special work such as dramatizations can use the platform, as it would be easier for people to see them there.

It is usually expedient for all the departments to come together at this time, so care should be taken not to make the Junior's part in the program too long.

The following program is suggestive of what can be done.

#### PROGRAM

##### March:

Children march to their places.

##### Worship Period:

##### Quiet Music: (Selected).

Rising Chords.

Song: "The Bible," two verses.

Scripture: Selected, by the children from the passages that they have learned.

Prayer, followed by the Lord's Prayer (Sung).

Offering: One child should be chosen to present the offering and tell to what institution it is to be sent. It is a good idea to have a check written out or a money order for which the money itself can be exchanged. The check could be placed in a previously addressed envelope and one of the boys could mail it immediately. Children often do not realize that the gifts they bring are really sent to others. This will help them to tell that they gave the money, not to the school, but to someone else.

Seating Chords.

##### Bible Drill Period:

Present any of the forms of work that have been used for review; or have the children recite the books of the Bible in order.

##### Bible Memory Period:

The children may recite as many of the memory passages as there is time for; or one child may tell

what passages they have learned and how they were used in the worship period of the school.

##### Music Period:

The names of the songs that the children have learned can be written on the board and the children can rise and sing the song that will best introduce the Bible Story Period.

##### Bible Story Period:

The teacher can give an outline of the plan of the story work.

A story can be presented as a dramatization.

A group of children can present the story program for the term.

Twenty-five children may each tell the story of one of the large pictures in a few words. This takes a long time and the essential unity of the stories is lost.

Fourteen children can present the stories of the fourteen great men and women of whom the stories told.

Adam disobeyed God and because of disobedience sin and trouble and death came into the world. Man separated himself from God, so Our Father planned to send His son into the world to show men how they could become again children of God.

Abraham was chosen by God because of his faith to found a nation that would serve Jehovah and through whom the son of God could come into the world. God said that He would make the descendants of Abraham a blessing to all the nations.

Isaac served God faithfully and God blessed him.

The blessing passed to Jacob, Isaac's son, and he with his twelve sons laid the foundation of the twelve tribes. He gave the chosen nation one of its names, for God changed his name to Israel and the people were often called the Children of Israel.

Jacob's son Joseph, because of his faithfulness and obedience to Jehovah, became a ruler in Egypt and was able to save the Children of Israel alive during the famine and to establish them in Egypt where they were in touch with civilization.

Hundreds of years passed and the Israelites had increased greatly in number, but were the slaves of the Egyptians and greatly oppressed. Then God sent a deliverer, Moses, one of the great leaders of Israel. Moses led the people out of Egypt; he gave them a system of laws that was really a constitu-



tion for the nation; he established the worship of Jehovah; he led them to the edge of the Promised Land, the Land of Canaan, that Jehovah had promised Abraham, Isaac, and Jacob should be an inheritance to their children forever.

Joshua became the leader of Israel after the death of Moses. Under his leadership Israel began the conquest of Canaan.

Deborah was a woman who judged Israel during part of the troubled times that followed the death of Joshua. Under her leadership Israel defeated the Canaanites.

Gideon, another of the judges, led the Israelites in a successful attack on the Midianites who had come up to possess the land.

Ruth, the Moabitess, left her home to live in Israel and follow Israel's God. She was the grandmother of King David. She was a faithful friend.

Samuel, the last and greatest of the judges, led Israel against the Philistines and gave Israel her first king.

Saul was the first king of Israel. He fought the Philistines. Jonathan was his son. They were both killed in the battle of Gilboa.

After the death of Saul and Jonathan David became the king of Israel. He conquered the Philistines and greatly extended the boundaries of his kingdom. He established his capital at Jerusalem and brought the Ark of the Lord to this city.

Under the rule of his son, Solomon, the kingdom reached the height of its glory. Solomon built the temple of the Most High God.

#### **Bible Expressional Period:**

Dramatization is the form of expressional work that can best be presented here. If it has been used in the story period it would not be used now. The work that the children have done, notebooks, maps, posters, a sand table picture, etc., should be on exhibition.

#### **Recreational Period.**

The teacher can explain why this period is included in the program. The children can do stunts. An action story can be told by one of the children.

#### **Handwork Period.**

There should be an exhibit of handwork. At the conclusion of the exercises each child should take his own work home.

This is the best time to pack the gifts that are to be sent to some institution. Let the children help; perhaps each one could bring his own toy to be packed or her own doll. The package should be wrapped and addressed and the stamps placed on it. It can be mailed as soon as possible.

#### **Closing Period:**

Use your regular closing service. Ask the audience to join with the children in this. If you wish to have a brief address about the work of the school or to have someone speak to the children it should precede this service.

#### **SPECIAL PROGRAMS**

It is well to add some special feature to the program on one day in the week or to have a picnic or party. This special day is usually Friday. In some schools something different is planned for one of the regular periods. For worship and Music Periods, special instrumental music; for Bible Periods, lantern slides, stories told in costume, special storyteller; for Recreational Period, stunts, put on by various groups.

Another plan is to use all the periods that follow the Bible Story for some special purpose. The Bible Story should never be entirely omitted.

This will give you an hour and a half.

Have a real party. If you do this, appoint a committee early in the week to plan the program. Serve simple refreshments.

"Hike" to some convenient place for your lunch. Each child could bring his own lunch.

At the close of the regular session go picnicing, the children bringing their lunch. These picnics should be carefully planned. You might have a paper chase. Divide the children into two groups. Have a teacher start with one group thirty minutes before the other group leaves the school. The first group must leave a plainly marked trail (chalk marks or pieces of paper) which the second group follows. The place of meeting should be known to the leader of the second group so that they will be sure to arrive at the goal even if they lose the trail. A Bacon Bat is lots of fun though rather hot. The children don't mind that. Have each child bring four slices of bacon, two slices of bread, and whatever else he wants to eat. Have the boys build fires and roast the bacon on green twigs over the hot coals. You can also roast potatoes.

One picnic could be a "Field Meet", with potato races, sack races, relays, etc., winding up with a baseball game between the boys and the girls.

One Friday could be made "Mother's Day". The mothers could be invited\* to the school to spend the afternoon. If they must bring small children with them some provision should be made for their care and amusement. The children could put on a short program and there could be a talk of interest to mothers. Serve simple refreshments.

The last Friday is usually given over to Closing Day Services.

\*Pattern for invitation, page 154.

## GAMES

The list that follows contains games selected by the "Cincinnati Community Service," Will R. Reeves, Executive Secretary; Charles J. Birt, Recreational Director. The Rhythmic Calisthenics, Stunts and Action Stories for Rainy Days are by Lydie C. Perin. Ripley's book on "Games for Boys" and Strecher's "Book of Games and Dances" were the chief sources. Most of these games can be used in either a large room or out-of-doors. The latter is preferable.

This chapter provides material for use in your recreational periods and at picnics, parties, etc. The use of the games listed is sure to make your recreational periods successful. Each one has been used repeatedly with groups of children and they will work.

It is of the greatest importance to maintain discipline during this period. To keep disorderly children out of the games is usually punishment enough. Calisthenics should be used on rainy days or only when the playing of games is absolutely impossible, as their educational value is less than games and they are not half so much fun. During any Calisthenic Period it is well to do a stunt or two (see page 122) just for fun. As a rule ten minutes are long enough for formal exercises. The remaining ten minutes of the Recreational Period can be used for stories or added to the Handwork Period when Calisthenics are used.

When it is very hot, or if your space is very small you may sometimes wish to use this period as a Story Hour. If you do this tell "just-for-fun stories". You will find a short list of books on page 123.

The action stories on page 122 are a never-failing source of amusement. The two given are suggestive. You can easily make up your own stories. Some of the children can do this.

Because of the lack of equipment and trained directors in many schools, we have omitted games requiring the use of a basketball. If you wish to use such games consult Bancroft's "Games for the Playground, Home, School, and Gymnasium."

### Primary Games for Children Between Ages of Five to Nine Years

#### I.—MOVING DAY

1. Each player, except one who stands in center seeks a corner, apparatus, tree, etc., to stand by.
2. Player in center calls "Today is Sunday" or any other "Day", but if player calls "Moving Day" everyone must change places.
3. Center player tries to secure a corner. One without corner is "IT" for next game.

#### II.—FOX AND HOUND\*

This is a form of tag in which the players are formed in ranks of six or eight, with grasped hands, the ranks being two steps apart. Upon the command, "Left Face!" the players release their holds, face left and immediately grasp hands with their new neighbors. This facing brings about new paths (lanes) between the ranks. The play itself is like plain tag. The teacher chooses two children, one of whom is "IT." He tries to tag the other, who runs up and down the paths between the ranks. The teacher should frequently change the paths by commanding left or right face.

#### III.—SQUAT TAG

The children move about, any one may be tagged who does not quickly bend his knees and "squat" when the tagger approaches. The one tagged when not squatting is "IT".

#### IV.—BLIND MAN BUFF

A circle of players is formed, and they dance around a blindfolded player, who has a stick in his hand. When he taps on the ground or floor or claps his hands three times the players come to a stop. He then points to some player, who must take hold of the end of the stick. The blind man then asks him to make the noise of some animal, say of a dog, cat, cow or horse. The one making this noise should try to disguise his voice as much as possible. The blind man tries to guess who makes the noise, and if right, they exchange places. In either case the circling about goes on as before. Players may disguise their height by bending their knees, standing on tip-toe, or in other ways.

#### V.—PUSS IN CORNER

Each player chooses a place, a corner of a house, an apparatus, a mark on the ground, etc. All, with the exception of one, have places. The places being

\*Suitable also for children 9-15 years old.



decided on, all go to the middle of a circle, and at a signal run for these places. The one who fails to get a place begins the play. He goes from place to place and says, "Pussy wants a corner". Meanwhile the players exchange places at will. The seeker for a place endeavors to secure one by getting into the place first. The one thus deprived of a place becomes the next seeker. If a seeker, after repeated efforts, fails to secure a place he may call "All change places," and all must exchange. In the confusion of this general exchange he tries to get a place.

#### VI.—HERE I BAKE

1. One player stands in center of circle.
2. The others form a circle around center player.
3. Center player passes around the ring testing hand grasps.
4. As center player tries each hand grasp she says the following:  
The first one: "Here I bake,"  
The second hand: "Here I brew";  
The third hand: "Here I make my wedding cake,"  
The last one: "Here I mean to break through,"  
and suits action to words.

#### VII.—HUNT THE RING

All players form a circle with their hands on a piece of string on which a ring has been threaded. One player stands in the middle of the circle. The ring is hurried around from one player to another, the object being to keep its whereabouts hidden from the center player.

#### VIII.—OBSERVATION

Players form circle. One stands outside circle and describes the wearing apparel, color of hair, etc., of one of the players forming the circle. Each player forming circle should pay close attention and if she is the one being described, should immediately chase the describer around the circle. If she catches the describer she may return to her place. If not, she becomes the describer.

(Vary by permitting the described player to chase the describer in and out the circle.)

#### IX.—CAT AND RAT\*

The players stand in a circle facing inward, grasping hands. The teacher chooses one child as

the cat, who stands outside, and another child as the mouse, who stands inside the circle. The cat tries to catch the mouse, who runs in and out of the circle.

When the mouse is caught, or when the teacher finds the two have run enough, they return to their places, and the next two players standing to the right become the cat and mouse.

As the children become more proficient, or when the cat is very active, the players try to prevent the cat from catching the mouse by suddenly lowering their arms after the mouse has slipped through the circle.

The cat and mouse game can be made more difficult for older pupils by:

(a) Having two cats and one mouse. In this form the players must assist the escaping of the mouse by obstructing the way of the cats.

(b) Arranging your class in two circles one within the other, and having one cat and one mouse.

(c) The players may be divided into groups of four or five who form small circles by grasping hands. These groups stand five or six steps from each other. The mouse runs into and out of the circles, or it dodges about among them until caught by the cat, or until it is relieved by another player.

(d) The players are arranged as in (c), but there are two mice. If, now, one mouse runs into a circle (into a hole) the other must run out. This form of the game requires much skill on the part of the players. It, therefore, appeals also to older players.

#### X.—FIND ME

1. Players form circle. One center player closes eyes, or is blindfolded, and turned around several times.

2. One player leaves circle and hides.

3. Blindfold is removed and the player has to guess who left the circle.

#### XI.—STAND DODGE BALL

Apparatus: A gas ball, or a small, light bean-bag. On the ground at the end of playing area mark off a circle three feet in diameter. A boy takes his place here with one foot in the circle. From a mark about halfway across the playing area the pupils, one after another, get a chance to throw at the one in the circle. He is allowed to dodge the ball, but must always keep one foot in the ring. Frequently change the target.

\*Suitable also for children nine to fifteen years old.

If the game is played in the yard, place the circle near the wall or fence, so that the ball or bag does not go too far from the players.

## XII.—PUSS IN THE CIRCLE

A large circle is marked on the ground. One player, who is Puss, stands in the circle; the others stand outside of the circle. These players may be tagged by Puss whenever they have any part of their body inside of the circle. They will make opportunity for this by stepping in and out of the circle, teasing Puss in every possible way to tag them. Any one whom Puss touches fairly joins the first Puss in the circle and helps tag the others. The last one tagged is the winner of the game.

## XIII.—FOX AND CHICKENS

Divide the players into ranks of sevens. Six, representing the chickens, stand behind one another, catching around each other's waists; the one in front with outspread arms (wings) shoos off the fox (the seventh pupil), who tries to tag the last one in the rank. When the last one in the rank is tagged, the one in front becomes fox. The former fox takes his place at the end of rank. Several groups can play at one time.

## XIV.—BLACK MAN

A player, chosen as Black Man, stands at one end of the yard, the other players stand at the opposite end. The Bogey Man calls, "Are you afraid of the Black Man?" The others answer, "No," and run, trying to pass him and reach the opposite end of the yard. The Black Man tags one or two, and they go with him to his side of the yard, and play as Black Men. The play is repeated until all the runners are caught by the Black Man and his helpers. The last one caught begins a new game.

## XV.—TALK FEST\*

On rainy or hot days teachers often are at their wits' end to devise means of entertainment and diversion for their pupils. A game that never fails to hold the interest of the crowd for a long time is a "talk fest". The players are seated in a circle, or in a group.

Two pupils enter the contest, the object of which is to have one pupil outtalk the other. Neither participant is allowed to smile. Who laughs or smiles is out. Who stops talking is out. What is said need have no sense, the thing is to keep on talking until one opponent gives up or until by ludicrous remarks one player has made the other smile or laugh.

\*Suitable also for children nine to fifteen years old.

## Junior Games for Boys and Girls Between Ages of Nine and Fifteen Years

### I.—BULL-IN-THE-RING

1. Players grasp hands forming circle.
2. One player "Bull" in center. He attempts to break out of circle. If successful, all chase him and whoever catches "Bull" is "IT" for next game.
3. A variation of the game is to permit the "Bull" to break out by going over, under, or through the grasped hands. Very strenuous.

### II.—GARDEN SCAMP

The players stand in a circle with hands grasped. One player, without the circle is the gardener, and another within is the thief. The following dialogue then ensues:

Gardener: "What are you doing in my garden?"

Thief: "I am eating apples" (or any other fruit).

The thief now runs out of the circle underneath the arms of two of the players, then runs anywhere, in and out, till he finally re-enters the circle by the opening through which he first passed out. The gardener all the while pursues him, following him in all the turns he makes, and tries to touch him before he can re-enter the circle through the right opening. If successful, the gardener chooses a new thief, the caught one taking his place in the circle, and the play goes on as before. If the gardener does not catch the thief, or makes a mistake in following in his path, he forfeits his part; the thief now becomes gardener, chooses a new thief, and the former gardener returns to the circle.

### III.—SPUD

1. Players are numbered and gathered about player called "Spud." The player Spud throws ball up in air. Players scatters while ball is in air. Spud calls a number. The player corresponding to number called, recovers the ball and shouts "Halt". Everyone stops running. The player with ball has a free throw at any other player. If he hits, the one hit is eliminated until next game. Players are not allowed to move from the position they halted in.

2. Played same as above, but the players are not numbered. Ball is thrown up in the air, all players fight for it. As soon as one player recovers it, all other players run. On command "Halt" by the recoverer, everyone stops. A free throw is permitted.



## IV.—HOOK TAG

1. Players pair off and stand with locked arms. Outside arms placed on hips.

2. The player being chased by "IT" is permitted to hook his arm in any other player's arm. The partner of the player whose arm is hooked becomes the chased player. If tagged before hooking any arm, the chased player becomes the chaser.

## V.—BACK TO BACK TAG

1. Players pair off and stand with back to back.

2. The player being chased may push any other player away from his partner and this player becomes the chased.

3. If chased player is tagged before he obtains a place, he becomes the chaser.

## VI.—POM, POM, PULL AWAY

Territories are marked at opposite ends of playing area. All players except "IT" stand at one end. On call of "Pom, Pom, Pull Away," by "IT" in the center of the playing area all players try to reach other opposite territory without being tagged. All tagged players have to help "IT" catch remaining players. The last one caught is "IT" for next game.

## VII.—STICK-I-SPY

Conditions at times are such that the well-known game of "I Spy" (Hide and Seek) may be played in playgrounds.

An interesting variation of this game suitable for older children consists in making the seeker run after a stick before having the right to spy a player. A certain spot is chosen as "home base", where all players assemble. A player takes the stick and throws it as far as he can. The player who is "IT" runs after the stick and returns "home" as soon as he can, striking the base three times. In the meantime the rest of the players have hidden themselves. The seeker now looks for the others. If he spies one and returns home, getting the stick and striking the ground with it before the other player, this one is caught. The game continues until three players are caught. If, however, one of the hiders succeeds in getting home first he grasps the stick and throws it as far as he can. The player who is "IT" must once more get the stick and strike the home base three times before he can again spy any one. If three players are out, the one caught first is "IT" for a new game.

## VIII.—PRISONER'S BASE

The playfield should be about thirty by seventy-five feet. A line across the field at each end marks the base of each team. At the right of each base a small space is marked off as a prison. The teams each consist of about ten players. The object of the game is to make prisoners of players of the opposite team. Any player may be made a prisoner by an opposing player who left his base later than the first player did. For instance, a player of Team No. 1 leaves his base and advances toward the base of Team No. 2. Having left this base, he may be tagged by any player on Team No. 2. When, therefore, an opposing player runs out to tag him, he quickly retreats to his own base before being tagged. If he is tagged before reaching his base he is a prisoner and is put into the prison of Team No. 2. If, however, a player from his own team runs out to support him and this new player (who left his base later than the pursuer) succeeds in tagging the player from Team No. 2, then this one is a prisoner and is placed in prison of Team No. 1.

When a prisoner is made, the captain of the team designates a player whose duty it is to guard the prison. The capture of three prisoners by one team wins the game. Prisoners may be freed when one of the players succeeds in tagging a prisoner without himself being tagged. If there are two prisoners they may grasp hands and stretch out toward their team, thereby facilitating their release. If, then, the first one is tagged they are both free.

The referee must insist upon order. Do not allow too many players on the field at once. When a prisoner has been made all players must return to their own base before another play may be started. Only one prisoner may be made during a play. All players must stand behind the line which marks the front of their base. As soon as one foot is over the line they have left their base and may be made prisoners by an opposing player who still is on his base.

## IX.—RELAYS

Teams consisting of from eight to fifteen men form in single file, the front men being on the starting line. These leading men run to a given point and return touching off their No. 2 men who have stepped up to the line and are ready. Each team proceeds in this manner, the last man wearing a handkerchief tied around his arm in order to distinguish him at the finish.

When touching off the next man the runner should pass to the left of his file, and keep out of the way. Teams whose runners start before they are properly touched off should be disqualified. A handkerchief, hat, dumb-bell or similar object may

be passed instead of merely touch hands. It is suggested that the runners cover their distance and run around a man posted at the far end of the course rather than merely trying to cross a line and return.

**STRAIGHT RELAY RACE:** Simply run a relay as described above, passing a handkerchief.

**SHOE RELAY:** At a designated line half way down the course the contestants remove their sneakers. They run to the end, encircle a man, put on their sneakers, and return, touching off the next men. It is well to make sure that all sneakers are of the same general style.

**BACKWARD RUN:** A straight relay run backwards. The files face backward at the start and are touched off by slapping on the back.

**ALL FOURS:** When touched off from a crouching start the runner goes on all fours, bending knees if desired. On the return he must not stand before the line is crossed.

**ELEPHANT WALK:** Same as All Fours except that the legs and arms are kept stiff.

**JUMPING:** The contestants jump forward and run back.

**HOPPING:** Instead of running, the contestants must hop on one leg. If a man puts down the other foot or falls, his team is disqualified.

**FROG JUMP:** The racers must jump a la frog.

**SIDEWAY RUN:** The runners skip sideways.

**MEDLEY RACE:** A combination of several of the foregoing. The No. 1 men do a straight relay. The No. 2 men may go on all fours. The No. 3 men may do the backward run, and so on, thus varying the program.

**SET 'EM UP RELAY:** At the end of the course an Indian Club is set up in a circle or rocks may be in circle, and another circle is drawn two feet to one side of the first. The contestant must run to the club, exchange it from one circle to the other, and return. He may use only one hand, and if the club falls down he must set it up before returning. A variation sometimes used calls for one circle not far from the starting line, and the other at the far end of the course. More than one club may be used if desired.

**GRAB BAG RACE:** At the end of the course each file places its sneakers and the piles are well mixed. Each man runs to the pile, finds his sneakers, puts them on and returns to touch off the next man.

**DIZZY IZZY:** Each runner sprints to the far end of the course, grasps his knees with his hands and encircles an Indian club five times. He then returns (if he can) and touches off the next man.

**OVER THE TOP RELAY:** Ten yards in front of each file two tall men hold a staff horizontally above their heads. Each runner passes under this, throwing a basketball or volley ball over the staff and catching it before it touches the ground. Runners sprint to a given point and return, passing under the staff and touching the next man off by passing (not throwing) the ball. If ball is missed or thrown under the staff it must be picked up or properly thrown before proceeding.

**SLIPPER RACE:** The file leader wears a pair of large slippers. He runs to the far goal and returns, stepping out of the slippers, for the use of the second man. As these slippers are liable to be lost off by the runners the event is amusing.

**CRAB RACE:** Before the starting word the first man assumes the Crab Race position, with back down, resting on hands and feet. He goes in this fashion across a line at the end of the course and runs back, touching off the next man who has also assumed the designated posture, and is ready for his turn. A short distance event.

**CHAIR RELAY:** Opposite each file, at the far end of the course, a sturdy chair is placed, facing the file. The first runner has to run to this chair, sit in it, knock his feet together, and return, touching off the second man.

**PASSING OVERHEAD:** Standing close together, each man must touch the ball.

**PASSING BETWEEN LEGS:** Straddle. All must touch ball.

**PASSING BALL TO SIDE:** Right side and left side may be used to alternate.

**OVER AND UNDER:** The ball is passed alternately over the head and under the legs.

**OVER AND UNDER VARIATION:** The first time the ball goes entirely overhead. The second time it goes between the legs, and so on, alternating.

## X.—DODGE BALL

1. Players form circle.
2. One team inside circle in single file with hands on hips of player in front.
3. Players in centers attempt to keep their last man in line from being hit. As the last man is hit he drops out until all are out.
4. Players forming circle must not come inside the circle to throw the ball.



## RHYTHMIC CALISTHENICS

Use March music. The leader should practice the exercises with the pianist to make sure of the rhythm and time. The exercises are performed to music in either 2, 4 or 8 counts. Teach the children to stand correctly during these exercises. Heels, together; weight, on the balls of the feet; chin, in; chest, out; eyes, to the front; hands, straight at sides; in other words, at attention. Try to have them breathe from the diaphragm.

### Exercise 1. In position:

Count 1—Raise hands to the level of the shoulders; arms straight; palms down. The arms should be stretched out so that the effort is felt to the finger tips.

Count 2—Raise hands over head, turning the palms in. Keep fingers together.

Count 3—Lower arms to the level of shoulders.

Count 4—Lower arms to the sides.

(Repeat 4 times).

### Exercise 2. In position:

Same as Exercise 1 but clapping hands over head on the second count.

(Repeat 4 times).

### Exercise 3. In position:

Count 1—Raise arms to the level of the shoulders, palms down.

Count 2—Swing arms forward until they are parallel, turning the palms in.

Count 3—Bring arms back to position in No. 1.

Count 4—Bring arms down to the sides.

(Repeat 4 times).

### Exercise 4. In position:

Same as exercise three except clap hands on the second count.

(Repeat 4 times).

### Exercise 5. In position, hands on hips, place.

Count 1—Raise on toes.

Count 2—Lower.

(Repeat 8 times).

### Exercise 6. In position, hands on hips, place.

Count 1—Raise on toes, raise arms over head, stretch.

Count 2—Lower.

(Repeat 8 times).

### Exercise 7. In position, hands on hips, place.

Count 1—Bend knees. Keeping trunk erect, raise heels from the floor, but do not move toes.

Count 2—Rise to position.

(Repeat 8 times).

### Exercise 8. In position, hands on hips, place.

Count 1—Bend knees, touching floor in front with finger tips, keeping hands together.

Count 2—Rise to position.

(Repeat 8 times).

### Exercise 9. In position, arms at thrust, place. (To place arms at thrust, close first with thumbs on outside, place elbows against sides, bring clenched hands against shoulders).

Count 1—Thrust forward. (The movement should be made with sufficient force to be real exercise.)

Count 2—Return to position.

(Repeat 8 times).

### Exercise 10. (This is a splendid test for alertness.)

In position, arms forward, place. (Arms parallel, on level with shoulders, held straight before you.)

Count 1—Swing arms to right, turning palm down.

Count 2—Swing arms to the left, turning palm up.

Count 3—Raise right hand overhead.

Count 4—Raise left hand overhead.

Count 5—Bring right hand down level with the shoulder.

Count 6—Bring left hand down level with the shoulder.

Count 7—Bring right hand forward.

Count 8—Bring left hand forward.

(Repeat 2 times).

### Exercise 11. In position, hands on hips, place.

Count 1—Bend trunk to the right (bend from the waist, do not move knees).

Count 2—Return to position.

Count 3—Bend trunk to the left.

Count 4—Return to position.

(Repeat 4 times).

### Exercise 12. In position:

Same as exercise 11 except bend forward and backward.

## STUNTS

1. **PETER SAYS STOOP.** This is played like "Peter Says Thumbs Up". Children stand with hands on hips. When the leader says, "Peter says stoop", or "Peter says stand", children obey the command, but when she says "Stoop" or "Stand" they must not obey. Those who do take their seats. One of the children can lead this game.

2. **FEATHERS.** Children in position. Leaders name anything that has feathers as, ducks, robins, etc. At each name the children stoop and pretend to pick up a handful of feathers. When the leader names something without feathers such as dog, cat, etc., they must not stoop. Those who do are out of the game.

3. **BOUNCE MY BALL.** This is violent exercise and should be used only a few minutes at a time. Children stand with hands on hips. Leader pretends to bounce a ball to any well-known rhyme as:

"One, two, buckle my shoe,  
Three, four, shut the door," etc.

Children pretend to be balls and bounce on their toes.

4. **PARADE.\*** Children with hands on hips, mark time. Begin softly and gradually make it louder and louder as the parade draws near and then soft again as it passes by. The piano tells just how loud the marching should be.

5. **HALT, ONE, TWO.\*** At one the children bring right foot in position, at two the left foot. Everyone should halt exactly together.

6. **WINDMILLS.\*** The children should stand far enough apart so that they will not strike each other. Swing the arms from the shoulder in large circles keeping time with the piano, going now fast, now slowly.

7. **SEESAWS.\*** Children stand with arms parallel to the shoulders and in a straight line. Bend the trunk, first to the right and then to the left with seesaw motion.

8. **RUNNING IN PLACE.** Children stand with hands on hips. Keep trunk erect. Lift knees high and run in place. Lift heels in back and run in place.

9. **FOLLOW THE LEADER.** Choose a leader. Have children march after him imitating every thing he does. Those who fail to do this are out of the game.

10. **I STUMP YOU.** Ask if any child thinks he can do a stunt no one else can do. Let him try. If

any one else can do his stunt that person tries to stump the rest.

A boy and a girl might do a stunt at the same time, as many things that the boys will do (stand on head, turn somersaults, etc.) the girls should not attempt.

## ACTION STORIES

(The leader *must* enter into the spirit of these stories and perform each action with enthusiasm, so that imaginary objects seem real and the children will not be self-conscious about imitating her.)

## COMING HOME FROM THE FARM

One day last month we went out to the farm to spend the day. We had such a good time, but about three o'clock we decided to start home.

So I went out into the yard (walk a few steps), where the automobile, I mean the Ford, was. I unscrewed the radiator cap (unscrew an imaginary cap and look in) and found that I needed water, so I went to the pump (walk to the pump) and filled my bucket (pump a bucket full of water) which I poured into the machine. (Walk back with the full bucket, pour water into the machine, screw cap on.)

Then I turned on my magneto (reach into the machine and push the key over) and began to crank. (Walk to front of the machine and crank it.) I cranked and cranked and cranked and at last it did start.

We all got in and drove down the road a little ways (steer machine carefully as you talk). When suddenly something went "Bang!" It was one of the rear tires. I climbed out; so did everyone else. I took off the old rim (unscrew nuts and lift old rim off) and put on the new one (put new rim on. Screw bolts on. One bolt is lost; hunt it.)

One bolt was gone. I hunted, so did everyone else. At last I found it—in my pocket. (Take bolt from pocket and screw it in place.)

Then I cranked her again and off we went. (Crank machine, steer carefully.)

All at once a big machine came down the road. I steered further and further to the side. The driver of the big car came straight on; I went still further over and—goodness—there I was down in the ditch!

We all got out. I shook my fist at the big car (shake fist) now almost out of sight. Then we all pushed and pushed until the flivver was back on the road. (Push hard.)

I cranked her again (crank machine) and off we went.

Bang! Bang! That was the two front tires and I had no more spare tires. I sent Johnny to phone



the garage man to come to our rescue. Then I sat down (sit down) in the machine and thought what a good time we had had coming home from the farm.

### GOING FISHING

One day last week I decided to go fishing. Early in the morning I went out into the garden with my spade. (Walk out a few steps with your spade on your shoulders and a tin can in your hand) and began to dig. (Dig a hole.) Such nice fat worms as I found! I put them into my can; ran into the house; got my hat and lunch basket; and off I went. (Perform actions described.)

When I reached the pond I took out my knife. (Set down basket, take out knife and open it. Cut a branch off a tree and fasten line to it) and cut myself a fishing pole. I had the hook and line in my pocket and I fastened them to the pole.

Then I had to bait my hook. Oh! how I hate worms! (Take a worm from your can and put it on the hook.)

I threw my line out into the pond and sat down to wait for a bite. While I waited I ate my lunch. (Open basket with one hand, do not let go of pole. Eat sandwiches, an apple, etc.)

At last, I had a bite. The pole was almost jerked out of my hand. I pulled and pulled with all my might. (Pretend to play fish and try to pull it in.) Just as I was about to pull an enormous fish out of the water the line broke. (Sit down suddenly.) My fish was gone; my bait was gone; my hook was gone; and I had finished my lunch. So I threw my pole away and came home. (Throw away pole and walk home.)

The following make good subjects for action stories:

A Picnic (Wading, Mosquitos, Snakes, Picking flowers, etc.)

Making a Garden (digging, planting, watering, weeding, etc.)

Playing Indian (building fire, fighting, stealing up on the enemy, etc.)

A visit to the dentist (the children can suggest things for this).

### A LIST OF BOOKS OF JUST-FOR-FUN STORIES

The following books contain stories that can be used during the Recreation Period:

Merry Tales . . . . . Skinner and Skinner  
Jataka Tales . . . . . E. C. Babbitt  
Uncle Remus, His Songs and Sayings. Joel C. Harris  
Fairy Tales . . . . . Hans Anderson  
Queen's Museum and other Fanciful  
Tales . . . . . F. R. Stockton  
Merry Adventures of Robin Hood. . . . . Howard Pyle  
Old English Fairy Tales. . . . . J. Jacobs  
Celtic Fairy Tales. . . . . J. Jacobs  
Stickeen . . . . . John Muir

### BIBLIOGRAPHY FOR TEACHERS OF JUNIORS

Teachers of Juniors in the Vacation Bible School will find the following books interesting and helpful:

#### BIBLE STORIES

Out of Doors in the Holy Land. . . . . VanDyke  
Old Stories of the East. . . . . Baldwin  
Telling Bible Stories. . . . . Cather  
The Use of the Story in Religious  
Education . . . . . Eggleston

#### BIBLE EXPRESSIONAL

Handwork in the Sunday School. . . . . Littlefield  
Graded Social Service in the Sunday  
School . . . . . Hutchins  
Use of Projects in Religious Education. . . . . Hartley  
Dramatization of Bible Stories. . . . . Miller

#### MUSIC

Hymn Stories for Children. . . . . Eggleston

#### GENERAL

How to Conduct a Daily Vacation  
Bible School . . . . . Vernon

## MARCH

C. W. Greene.

*f*

*FINE.*

*D. C.*

"The Chevalliers." B. F. Wood Music Co.

## DOXOLOGY

Thomas Ken.

G. Franc.

Praise God from whom all blessings flow, Praise Him, all creatures here below; Praise Him above, ye heav'nly host, Praise Father, Son and Holy Ghost!

## THE OFFERING

Words and Music by Mrs. C. B. Palmer.

*Reverently. Adagio.*

We bring our gifts to Thee, That oth-ers too may share The blessings which God's word will bring To children ev - 'ry-where.



# RISING AND SEATING CHORDS

*♩ = 66.*

## MIZPAH

Music by Bess Mitchell

*Moderato.*

Je - ho - vah bless and keep thee, Je - ho - vah make His face to shine up - on thee, and be  
gra - cious un - to thee; Je - ho - vah lift up His coun - te - nance up - on thee and give thee peace.

## MY COUNTRY! 'TIS OF THEE

S. F. Smith, D. D.

Henry Carey.

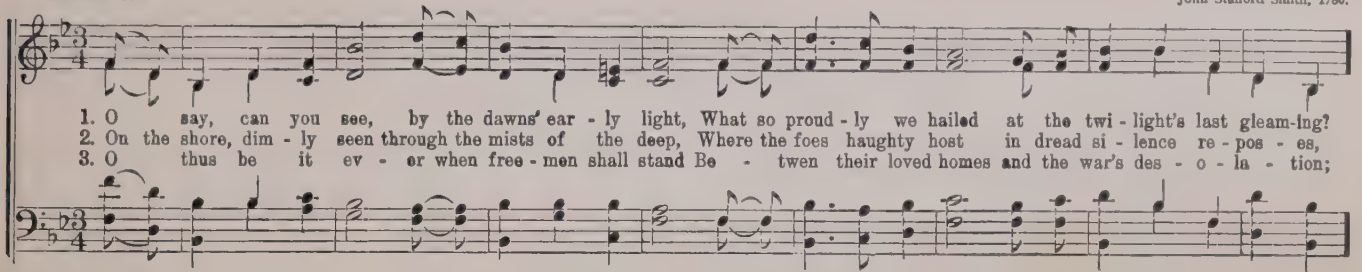
1. My coun - try! 'tis of thee, Sweet land of lib - er - ty, Of thee I sing: Land where my  
2. My na - tive coun - try, thee, Land of the no - ble, free, Thy name I love; I love thy  
3. Let mu - sic swell the breeze, And ring from all the trees, Sweet free - dom's song; Let mor - tal  
4. Our Fa - ther's God, to thee, Au - thor of lib - er - ty, To thee we sing; Long may our

fa - ther's died! Land of the Pil - grim's pride! From ev - 'ry moun - tain side, Let free - dom ring.  
rocks and rills, Thy woods and tem - pled hills; My heart with rap - ture thrills, Like that a - bove.  
tongues a - wake, Let all that breathe par - take, Let rocks their sil - ence break, The sound pro - long.  
land be bright With free - dom's ho - ly light; Pro - tect us by thy might, Great God, our King.

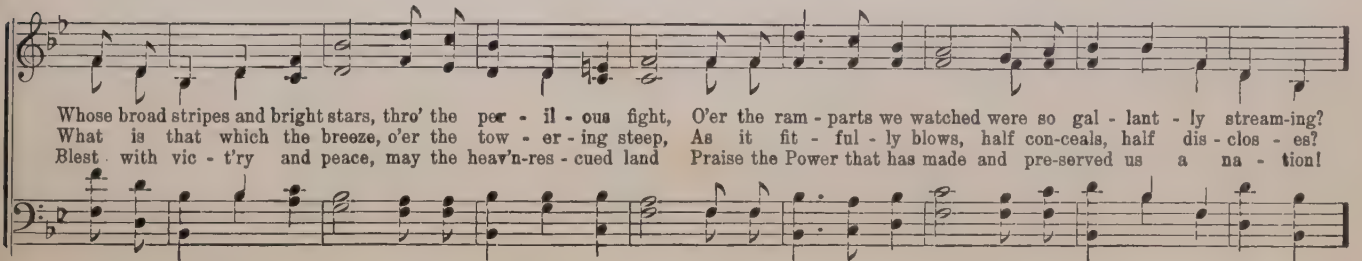
## THE STAR-SPANGLED BANNER

Francis Scott Key, 1814.

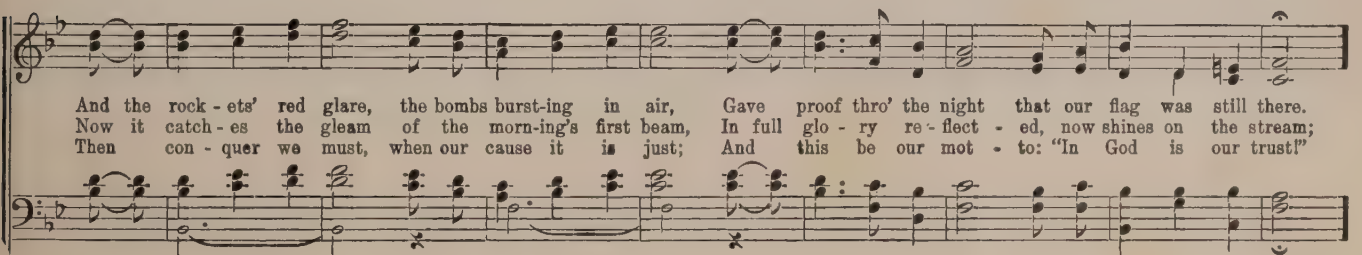
John Stafford Smith, 1780.



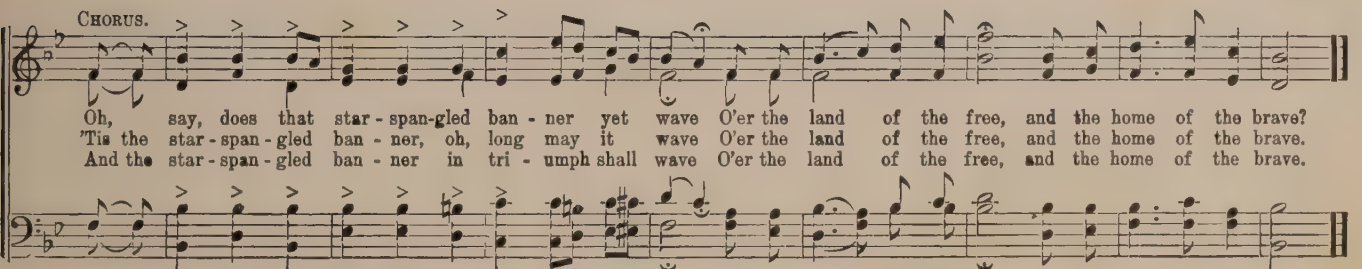
1. O say, can you see, by the dawn's ear - ly light, What so proud - ly we hailed at the twi - light's last gleam - ing?  
 2. On the shore, dim - ly seen through the mists of the deep, Where the foes haughty host in dread si - lence re - pos - es,  
 3. O thus be it ev - er when free - men shall stand Be - tween their loved homes and the war's des - o - la - tion;



Whose broad stripes and bright stars, thro' the per - il - ous fight, O'er the ram - parts we watched were so gal - lant - ly stream - ing?  
 What is that which the breeze, o'er the tow - er - ing steep, As it fit - ful - ly blows, half con - ceals, half dis - clos - es?  
 Blest with vic - t'ry and peace, may the heav'n - res - cued land Praise the Power that has made and pre - served us a na - tion!



And the rock - ets' red glare, the bombs burst - ing in air, Gave proof thro' the night that our flag was still there.  
 Now it catch - es the gleam of the morn - ing's first beam, In full glo - ry re - flect - ed, now shines on the stream;  
 Then con - quer we must, when our cause it is just; And this be our mot - to: "In God is our trust!"



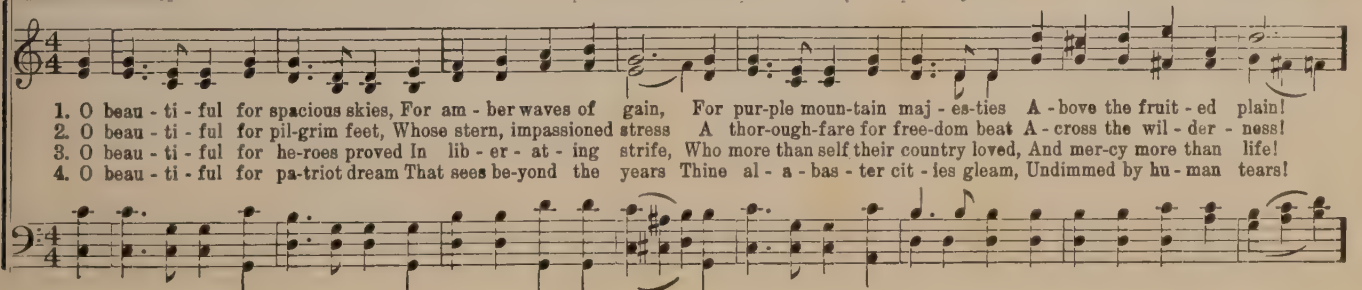
CHORUS.  
 Oh, say, does that star - span - gled ban - ner yet wave O'er the land of the free, and the home of the brave?  
 'Tis the star - span - gled ban - ner, oh, long may it wave O'er the land of the free, and the home of the brave.  
 And the star - span - gled ban - ner in tri - umph shall wave O'er the land of the free, and the home of the brave.

## O BEAUTIFUL FOR SPACIOUS SKIES

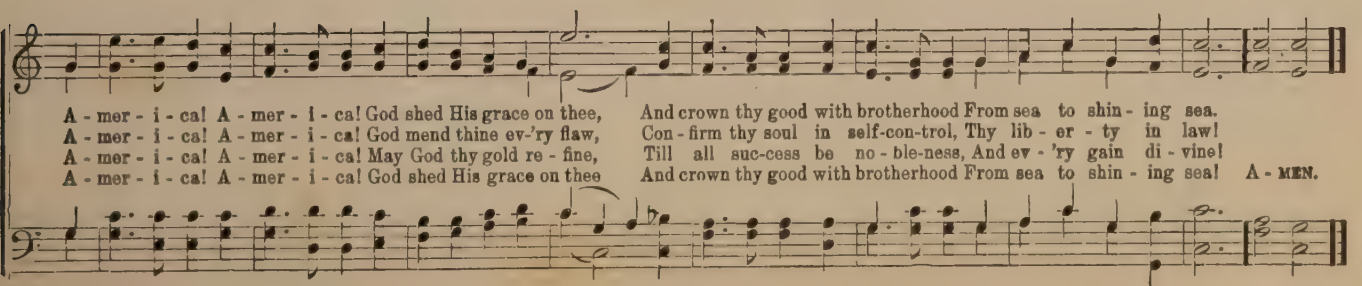
(Materna C. M. D.)

Katherine Lee Bates.

Samuel A. Ward.



1. O beau - ti - ful for spacious skies, For am - ber waves of gain, For pur - ple moun - tain maj - es - ties A - bove the fruit - ed plain!  
 2. O beau - ti - ful for pil - grim feet, Whose stern, impassioned stress A thor - ough - fare for free - dom beat A - cross the wil - der - ness!  
 3. O beau - ti - ful for he - roes proved In lib - er - at - ing strife, Who more than self their country loved, And mer - cy more than life!  
 4. O beau - ti - ful for pa - triot dream That sees be - yond the years Thine al - a - bas - ter cit - ies gleam, Undimmed by hu - man tears!



A - mer - i - ca! A - mer - i - ca! God shed His grace on thee,  
 A - mer - i - ca! A - mer - i - ca! God mend thine ev - ry flaw,  
 A - mer - i - ca! A - mer - i - ca! May God thy gold re - fine,  
 A - mer - i - ca! A - mer - i - ca! God shed His grace on thee  
 And crown thy good with brotherhood From sea to shin - ing sea.  
 Con - firm thy soul in self - con - trol, Thy lib - er - ty in law!  
 Till all suc - cess be no - ble - ness, And ev - 'ry gain di - vine!  
 And crown thy good with brotherhood From sea to shin - ing sea! A - MEN.



## FLING OUT THE BANNER

G. W. Doane.

George Kingsley.

1. Fling out the ban - ner; let it float Sky - ward and sea - ward, high and wide—  
 2. Fling out the ban - ner; an - gels bend, In anx - ious si - lence, o'er the sign,  
 3. Fling out the ban - ner; let it float Sky - ward and sea - ward, high and wide—  
 4. Fling out the ban - ner, wide and high, Sea - ward and sky - ward, let it shine;

The sun, that lights its shin - ing folds, The cross, on which the Sav - iour died.  
 And vain - ly seek to com - pre - hend The won - der of the love di - vine.  
 Our glo - ry, on - ly in the cross; Our on - ly hope, the Cru - ci - fied.  
 Nor skill, nor might nor mer - it, ours; We con - quer on - ly in that sign.

## ONWARD! CHRISTIAN SOLDIERS!

Sabine Baring Gould.

Arthur S. Sullivan.

1. On - ward, Chris - tian sol - diers! March - ing as to war, With the cross of Je - sus Go - ing on be - fore;  
 2. Like a might - y ar - my Moves the Church of God; Broth - ers, we are tread - ing Where the saints have trod;  
 3. Crowns and thrones may per - ish, King - doms rise and wane, But the Church of Je - sus Con - stant will re - main;  
 4. On - ward, then, ye peo - ple! Join our hap - py throng; Blend with ours your voic - es In the tri - umph song;

Christ, the roy - al Mas - ter, Leads a - gainst the foe; For - ward in - to bat - tle, See His ban - ners gol  
 We are not di - vid - ed, All one bod - y we; One in hope and doc - trine, One in char - i - ty.  
 Gates of hell can nev - er Gainst that Church pre - vail; We have Christ's own prom - ise, And that can - not fail.  
 Glo - ry, laud, and hon - or Un - to Christ the King, This thro' count - less a - ges, Men and an - gels sing.

## CHORUS.

On - ward, Chris - tian sol - diers! March - ing as to war, With the cross of Je - sus Go - ing on be - fore.

## THE BIBLE

Words and Music by Mrs. Jas. W. Wood.

1. The Bi - ble is the best book, The book we hold so dear, A sto - ry book, a pic - ture book, A book of songs to cheer.  
2. The Bi - ble too has let - ters, That bring good news in them, The Bi - ble tells us Je - sus said, Let chil-dren come to Him.

The Bi - ble tells of Je - sus, Who's in His home a - bove, The Bi - ble brings the mes - sage sweet, That God is love.  
The Bi - ble has good les - sons, On what a child should be, The Bi - ble came from God a - bove, For you and me.

From Programs, Plans, Songs, Stories. Used by Permission.

## SAVIOUR, LIKE A SHEPHERD

Dorothy A. Thrupp.

Wm. B. Bradbury.

1. Sav - our, like a shap - herd, lead us, Much we need Thy tend-'rest care; In Thy pleas-ant pas - tures  
2. We are Thine, do Thou be - friend us, Be the Guard-ian of our way; Keep Thy flock, from sin de-  
3. Thou hast prom - ised to re - ceive us, Poor and sin - ful tho' we be; Thou hast mer - cy to re-

feed us, For our use Thy folds pre - pare. Bless - ed Je - sus! Bless - ed Je - sus! Thou hast  
fend us, Seek us when we go a - stray. Bless - ed Je - sus! Bless - ed Je - sus! Hear, O  
lieve us, Grace to cleanse and pow'r to free. Bless - ed Je - sus! Bless - ed Je - sus! We will

bought us, Thine we are; Bless - ed Je - sus! bless - ed Je - sus! Thou hast bought us, Thine we are!  
hear us, when we pray; Bless - ed Je - sus! bless - ed Je - sus! Hear, O hear us, when we pray!  
ear - ly turn to Thee; Bless - ed Je - sus! bless - ed Je - sus! We will ear - ly turn to Thee!



## THE LORD'S PRAYER

Communion in F.  
*p Andante.*

Adlam.

Our Fa-ther, which art in heav'n, Hal-low-ed be Thy name, Thy king-dom come, Thy will be done in earth, As it is in heav'n. Give us this day our dai-ly bread, And for-give us our tres-pass-es, As we for-give them that tres-pass a-gainst us. And lead us not in-to temp-ta-tion, But de-liv-er us from e-vil: For Thine is the king-dom, The pow'r, and the glo-ry, For-ev-er and ev-er. A-men.

## GOD WILL TAKE CARE OF YOU

C. D. Martin.

W. S. Martin.

1. Be not dis-mayed whate'er be-tide, God will take care of you; Be-neath His wings of love a-bide, God will take care of you.  
 2. Thro' days of toil when heart doth fail, God will take care of you; When dan-gers fierce your path as-sail, God will take care of you.  
 3. All you may need He will pro-vide, God will take care of you; Noth-ing you ask will be de-nied, God will take care of you.  
 4. No mat-ter what may be the test, God will take care of you; Lean, wea-ry one, up-on His breast, God will take care of you.

CHORUS.  
 God will take care of you, Thro' ev-'ry day, O'er all the way; He will take care of you, God will take care of you..... take care of you.

## HOW FIRM A FOUNDATION

George Keith.

M. Portogalli.

1. How firm a foun-da-tion, ye saints of the Lord, Is laid for your faith in His ex-cel-lent word! What more can He say, than to  
 2. "Fear not, I am with thee, oh, be not dis-mayed, For I am thy God, I will still give thee aid; I'll strengthen thee, help thee, and  
 3. "When thro' fier-y tri-als thy path-way shall lie, My grace, all-suf-fi-cient, shall he thy sup-ply; The flame shall not hurt thee; I  
 4. "The soul that on Je-sus hath leaned for re- pose, I will not, I will not de-sert to His foes; That soul, tho' all hell should en-

you He hath said,— To you, who for ref-uge to Je-sus have fled? To you, who for ref-uge to Je-sus have fled?  
 cause thee to stand,— Up-held by my gra-cious om-ni-po-tent hand, Up-held by my gra-cious om-ni-po-tent hand."  
 on-ly de-sign,— Thy dross to con-sume and thy gold to re-fine, Thy dross to con-sume and thy gold to re-fine."  
 deav-or to shake,— I'll nev-er, no, nev-er, no, nev-er for-sake! I'll nev-er, no, nev-er, no, nev-er for-sake!"

## GUIDE ME, O THOU GREAT JEHOVAH

W. Williams.

Thomas Hastings.

1. Guide me, O Thou great Je-ho-vah, Pil-grim thro' this bar-ren land; I am weak, but Thou art might-y, Hold me  
 2. O-pen now the crys-tal foun-tain, Whence the healing wa-ters flow; Let the fier-y, cloud-y pil-lar Lead me  
 3. When I tread the verge of Jor-dan, Bid my anx-i-ous fears sub-side; Bear me thro' the swell-ing cur-rent; Land me

with Thy pow'r-ful hand. Bread of heav-en, Feed me till I want no more; Bread of heav-en, Feed me till I want no more.  
 all my jour-ney thro. Strong De-liv-'rer, Be Thou still my strength and shield, Strong De-liv-'rer, Be Thou still my strength and shield.  
 safe on Canaan's side. Songs of prais-es I will ev-er give to Thee, Songs of prais-es I will ev-er give to Thee.



## WHO IS ON THE LORD'S SIDE?

(Armageddon 6, 5, 65, 12 lines)

Frances R. Havergal.

Arranged by John Goss.

1. Who is on the Lord's side? Who will serve the King? Who will be His help - ers Oth - er lives to bring?  
 2. Not for weight of glo - ry, Not for crown and palm, En - ter we the ar - my, Raise the war - rior psalm;  
 3. Fierce may be the con - flict, Strong may be the foe, But the King's own ar - my None can o - ver - throw;

Who will leave the world's side? Who will face the foe? Who is on the Lord's side? Who for Him will go?  
 But for Love that claim - eth Lives for whom He died: He whom Je - sus nam - eth, Must be on His side.  
 Round His stand - ard rang - ing, Vic - t'ry to se - cure; For His truth un-chang-ing Makes the tri - umph sure.

By Thy call for mer - cy, By Thy grace Di - vine, We are on the Lord's side, Sav - iour, we are Thine.  
 By Thy love con - strain - ing, By Thy grace Di - vine, We are on the Lord's side, Sav - iour, we are Thine.  
 Joy - ful - ly en - list - ing By Thy grace Di - vine, We are on the Lord's side, Sav - iour, we are Thine. A - MEN.

## HOLY, HOLY, HOLY, LORD GOD ALMIGHTY

(Nicaea 11, 12, 12, 10)

Reginald Heber, 1826.

John B. Dykes, 1861.

1. Ho - ly, ho - ly, ho - ly! Lord God Al - might - y! Ear - ly in the morn - ing our song shall rise to Thee;  
 2. Ho - ly, ho - ly, ho - ly! all the saints a - dore Thee, Casting down their golden crowns a - round the glass - y sea;  
 3. Ho - ly, ho - ly, ho - ly! tho' the dark - ness hide Thee, Tho' the eye of sin - ful man Thy glo - ry may not see,  
 4. Ho - ly, ho - ly, ho - ly! Lord God Al - might - y! All Thy works shall praise Thy name, in earth, and sky, and sea;

Ho - ly, ho - ly, ho - ly, mer - ci - ful and might - y! God in Three Per - sons, bless - ed Trin - i - ty!  
 Cher - u - bim and ser - a - phim fall - ing down be - fore Thee, Which wert, and art, and ev - er - more shalt be.  
 On - ly Thou art ho - ly, there is none be - side Thee, Per - fect in power, in love, in pur - i - ty.  
 Ho - ly, ho - ly, ho - ly, mer - ci - ful and might - y! God in Three Per - sons, bless - ed Trin - i - ty! A - MEN.

## TAKE MY LIFE AND LET IT BE

(Ellingham 7777.)

Frances R. Havergal, 1874.

Nathaniel S. Godfrey, 1881.

1. Take my life, and let it be Con - se-crated, Lord, to thee; Take my moments and my days, Let them flow in ceaseless praise.  
 2. Take my hands, and let them move At the im-pulse of Thy love; Take my feet, and let them be Swift and beauti-ful for Thee.  
 3. Take my will, and make it Thine; It shall be no lon - ger mine; Take my heart: it is Thine own, It shall be Thy roy - al throne.  
 4. Take my love; my Lord, I pour At Thy feet its treasure-store; Take my-self, and I will be Ev - er, on - ly, all for Thee! A-MEN.

## FATHER, LEAD ME DAY BY DAY

1. Fa - ther, lead me day by day, Ev - er in Thine own good way; Teach me to be pure and true; Show me what I ought to do.  
 2. When in dan-ger make me brave, Make me know that Thou canst save; Keep me safe by Thy dear side; Let me in Thy love a - bide.  
 3. When I'm tempted to do wrong, Make me steadfast, wise and strong; And when all a - lone I stand, Shield me with Thy might-y hand.  
 4. When my heart is full of glee, Help me to re-mem-ber Thee, Hap-py most of all to know That my Fa-ther loves me so.

## GIVING VERSES

Music by Lillian E. Landman.

Free - ly ye re - ceive, ..... Free - ly give.

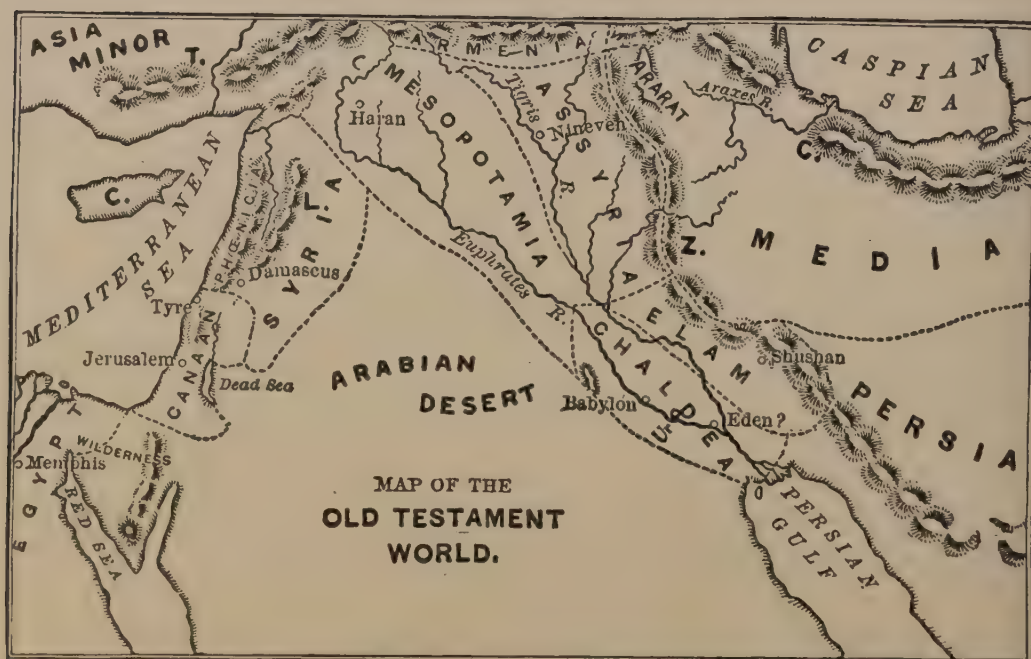
Music by Lillian E. Landman.

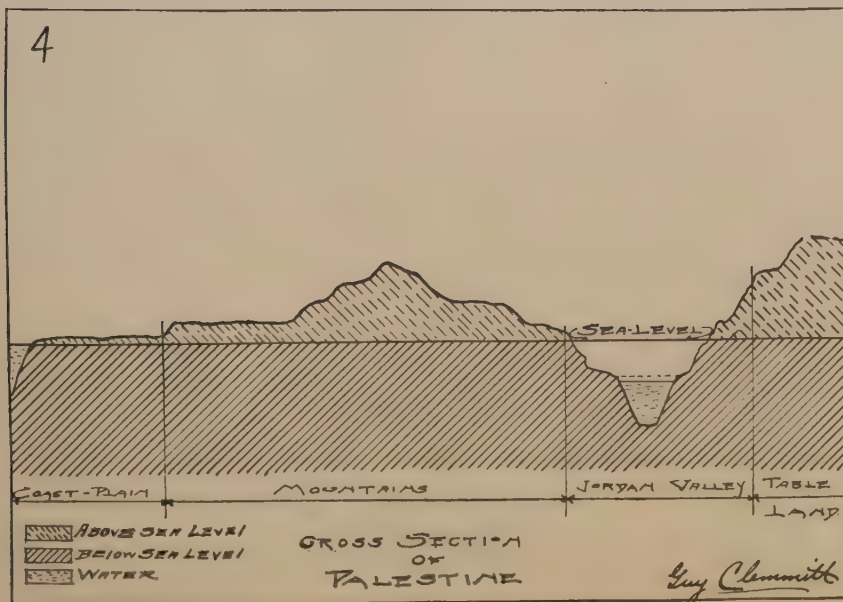
God lov - - eth a cheer - - - ful giv - - - er.

Music by Lillian E. Landman.

Ev - 'ry good gift and ev - 'ry per - fect gift is from a - bove, com - ing down from the Fa - ther.

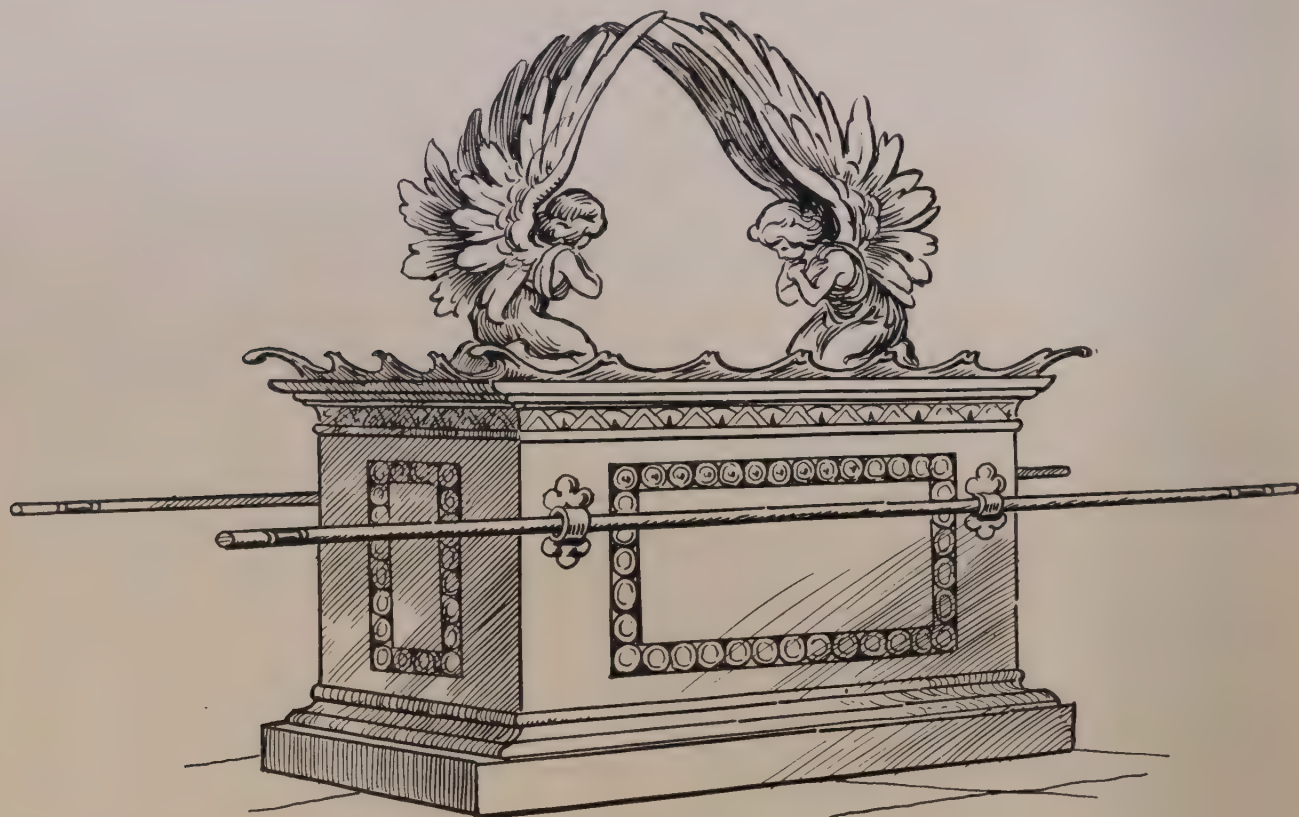








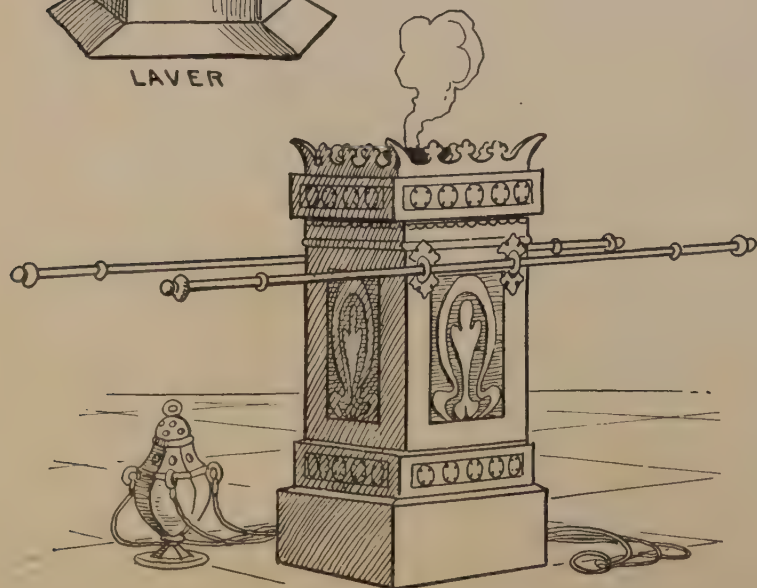
## FURNISHINGS OF THE TABERNACLE AND TEMPLE



ARK OF THE COVENANT

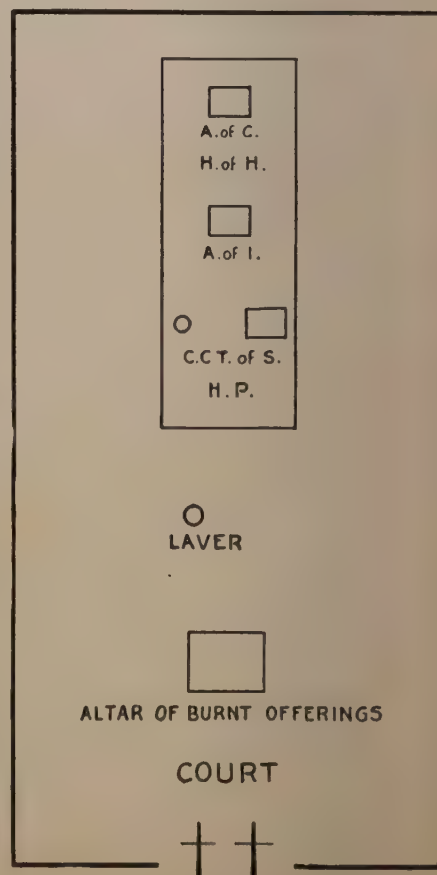


LAVER

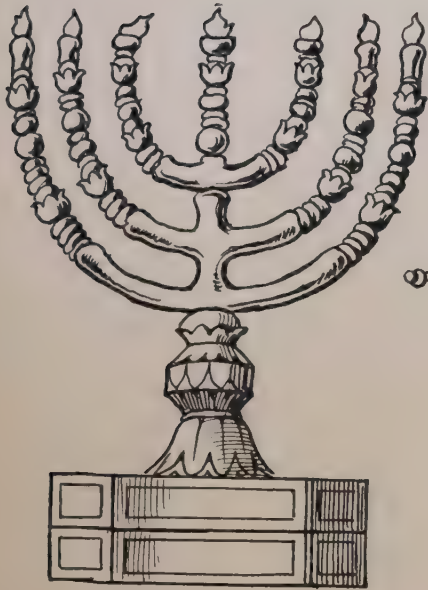


ALTAR OF INCENSE

DIAGRAM SHOWING POSITION OF THE OBJECTS WITHIN THE TABERNACLE COURT.



## FURNISHINGS OF THE TABERNACLE AND TEMPLE



GOLDEN CANDLESTICK

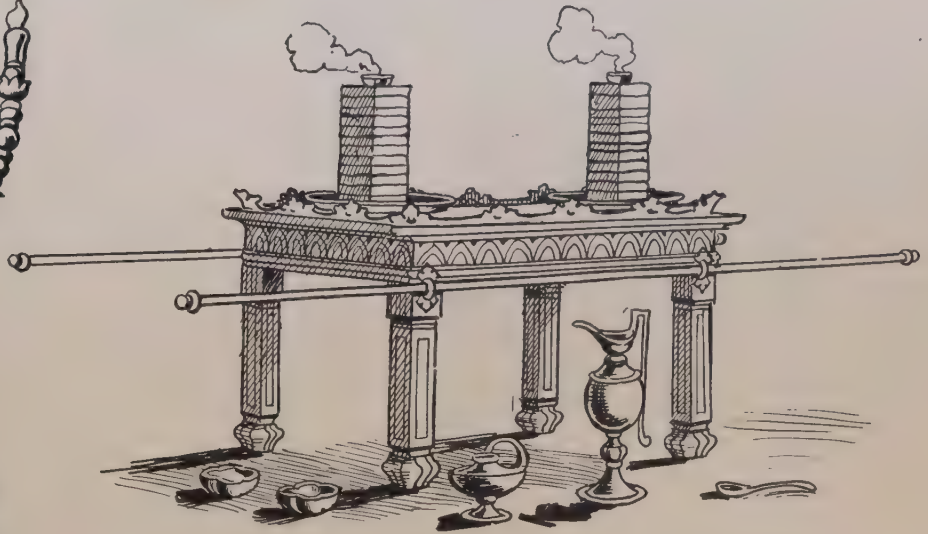
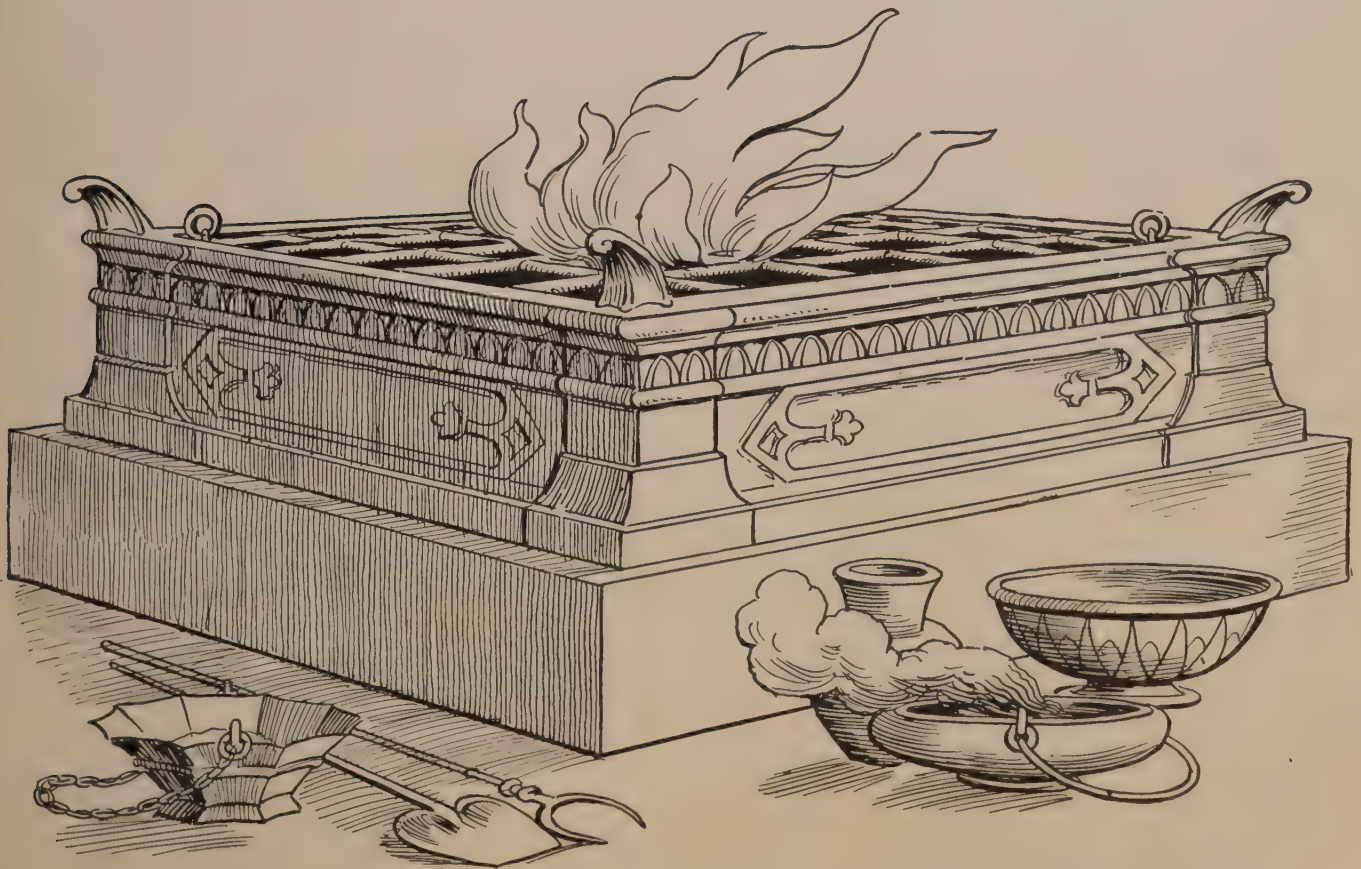


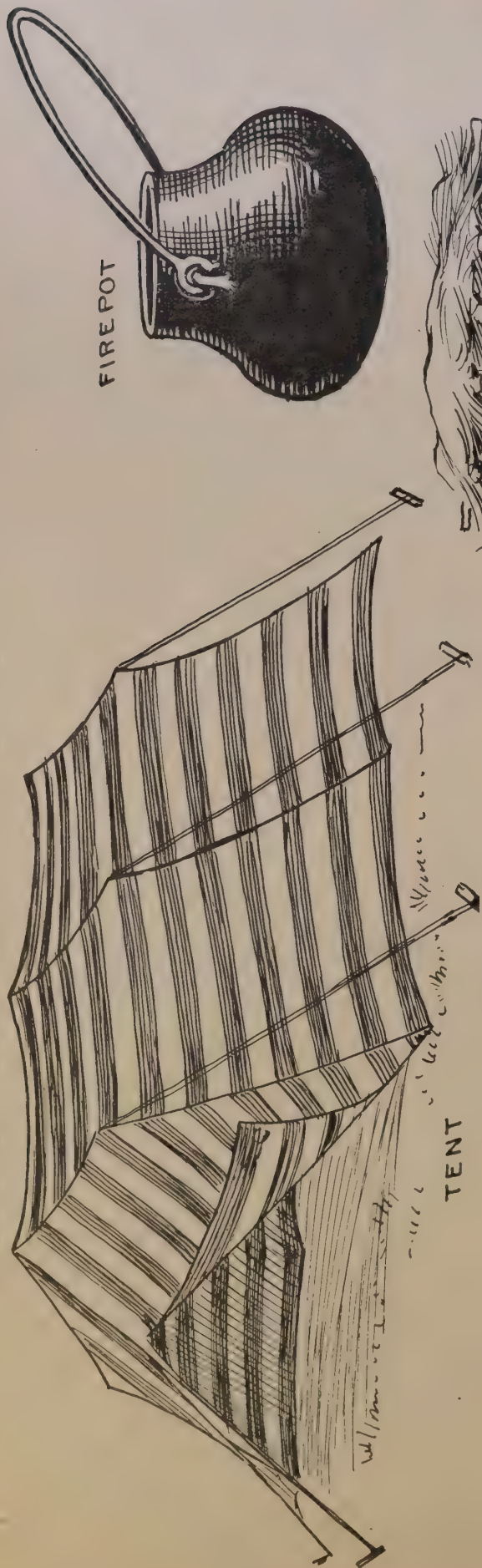
TABLE OF SHEWBREAD



ALTAR OF BURNT OFFERING



## MODELS ILLUSTRATING ORIENTAL LIFE



# MODELS ILLUSTRATING ORIENTAL LIFE



ORIENTAL COSTUME  
AND HEAD DRESS



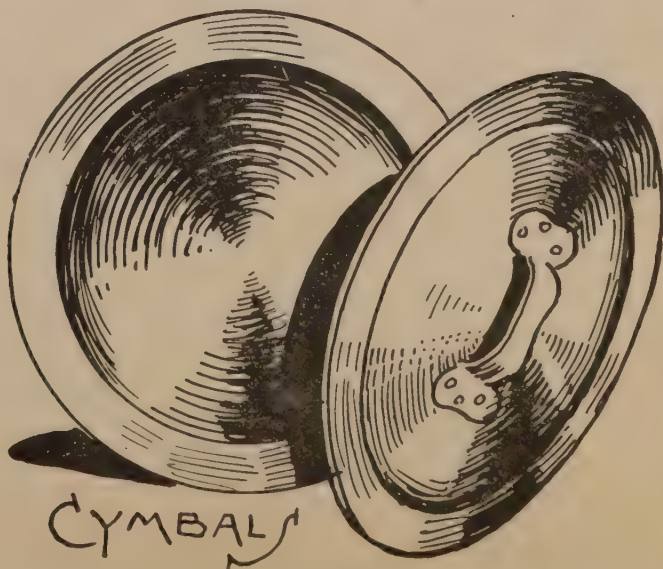
ORIENTAL  
COSTUME  
DRAPED



STAFF  
AND SLING



ALTAR



CYMBALS

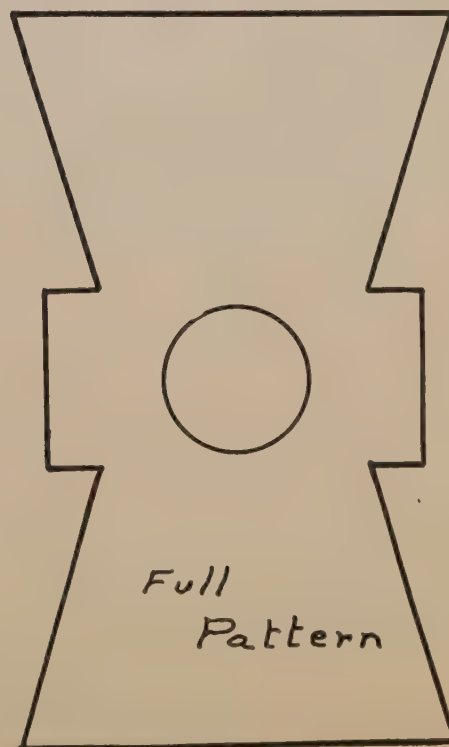
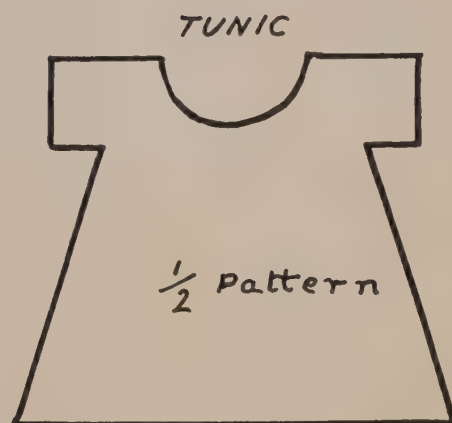
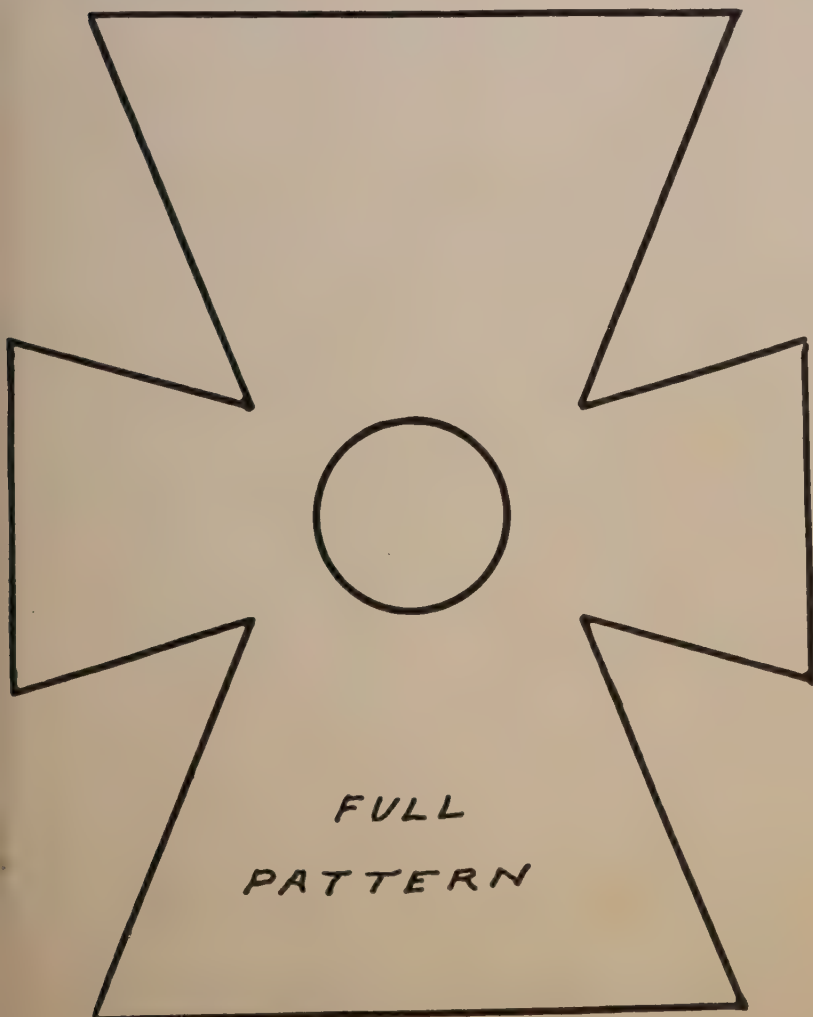
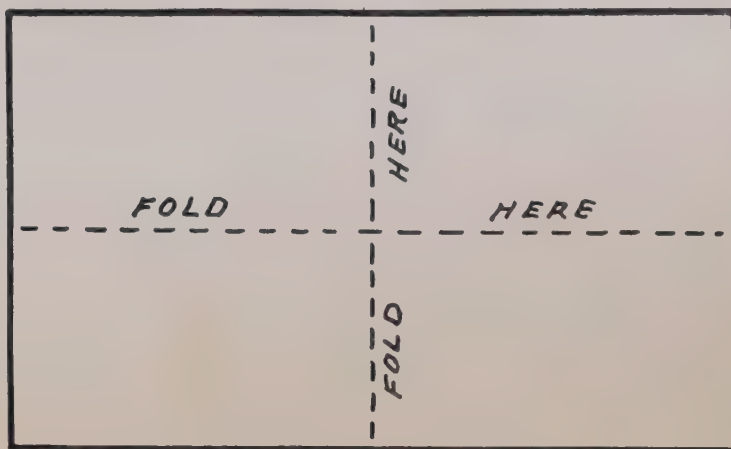




PATTERN FOR PALM TREES

# DOLL DRESS PATTERNS

OUTER GARMENT

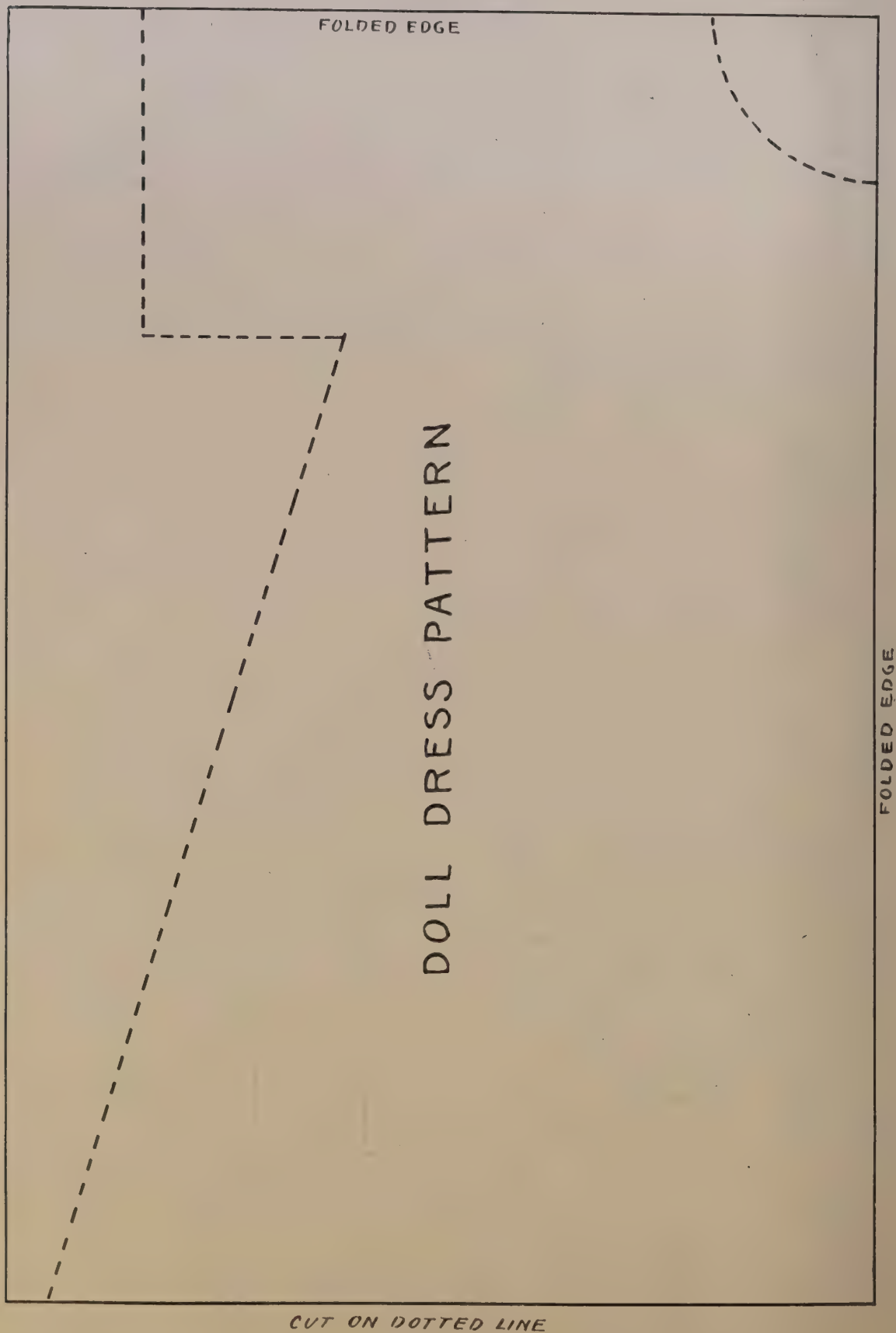


OUTER GARMENT

TUNIC



## TUNIC



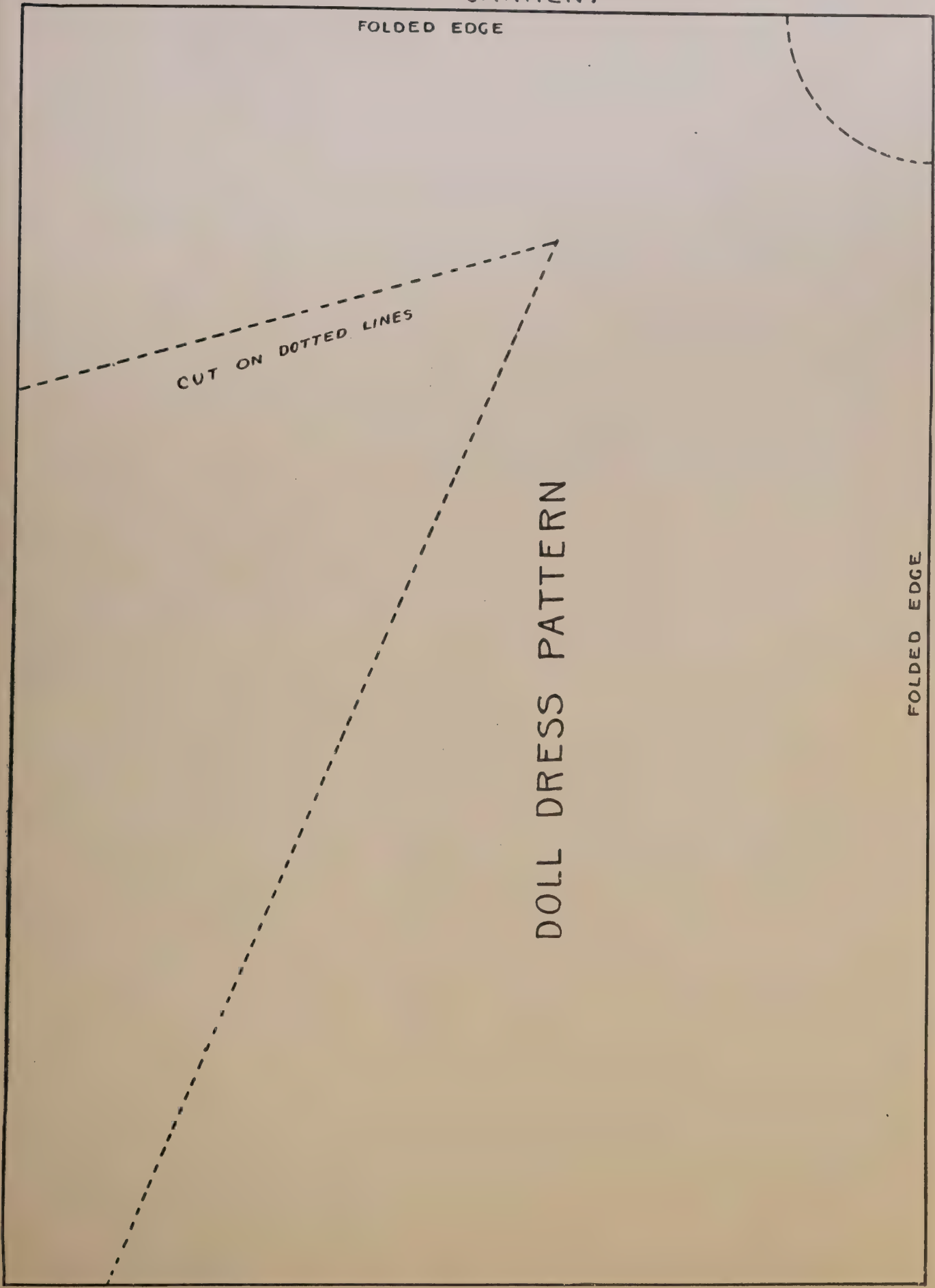
OUTER GARMENT

FOLDED EDGE

CUT ON DOTTED LINES

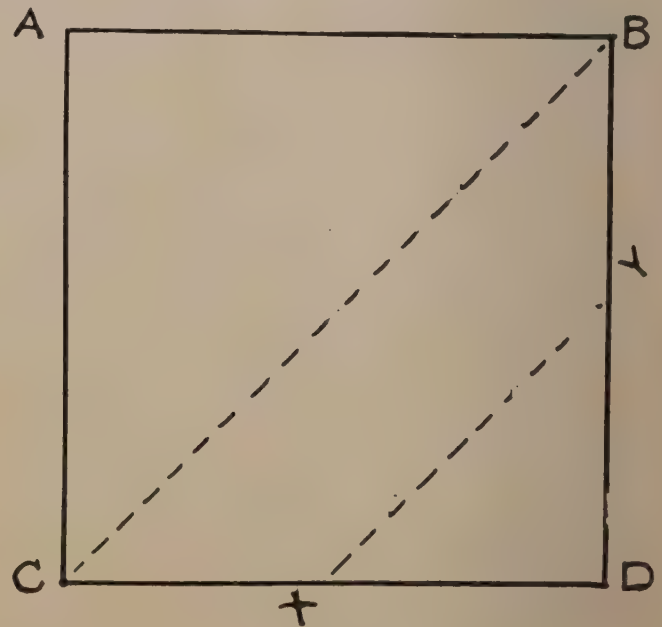
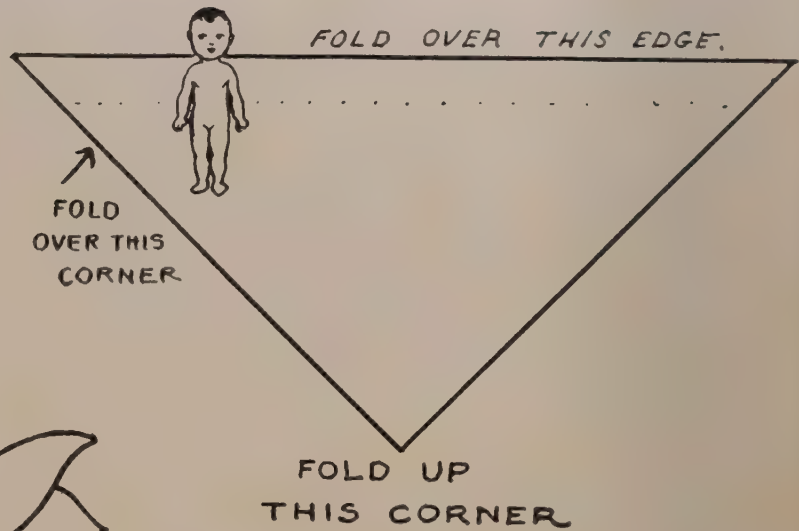
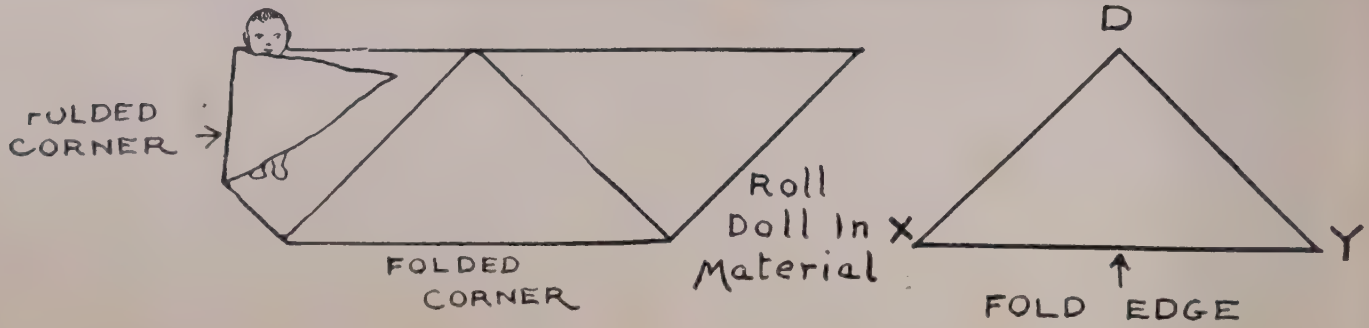
DOLL DRESS PATTERN

FOLDED EDGE





## DIRECTIONS FOR SWADDLING DOLL - AND WATER-LILY PATTERN

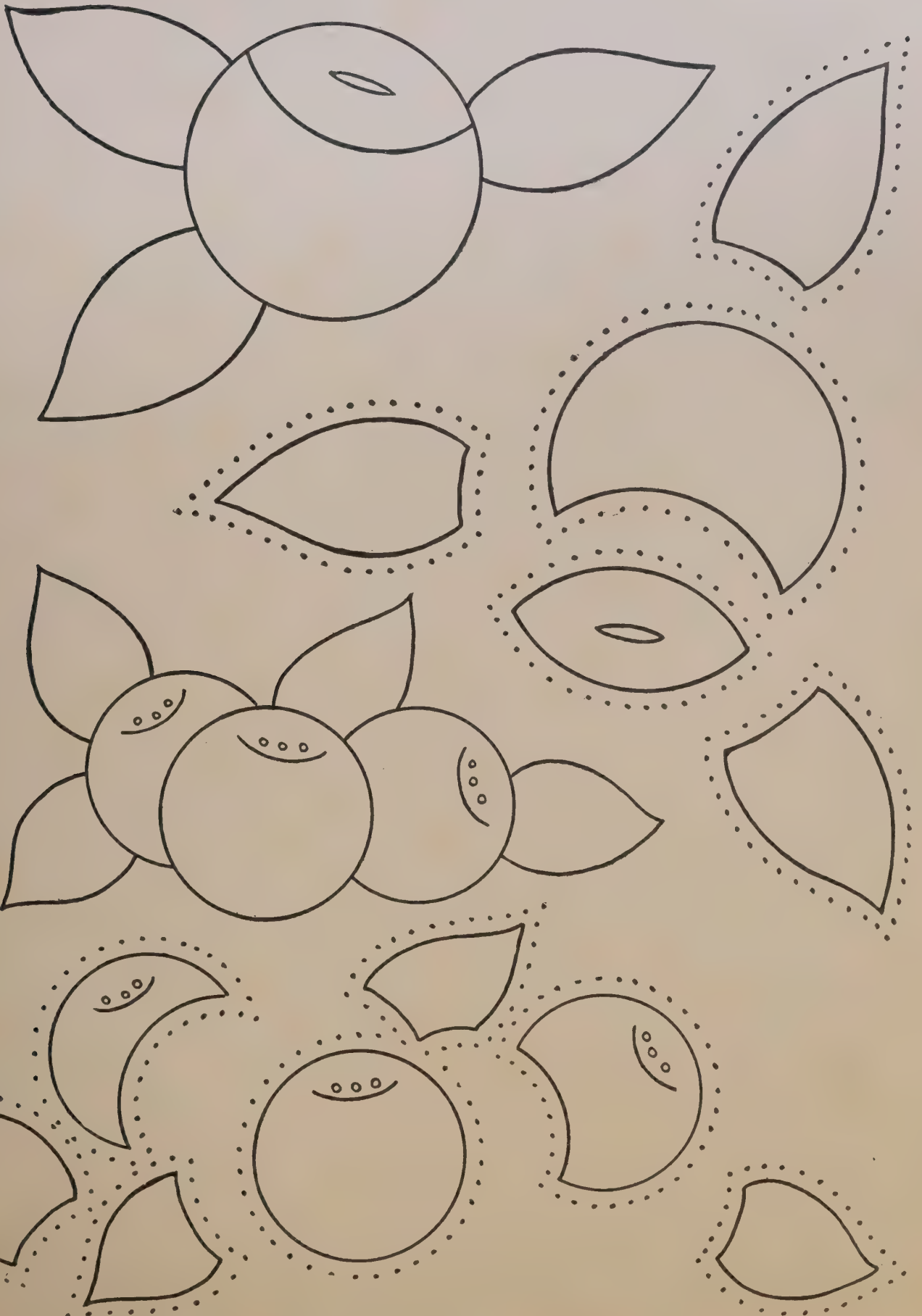


PIECE A, B, C, IS USED TO SWADDLE DOLL

CORNER X, Y, D, IS USED TO COVER THE HEAD.

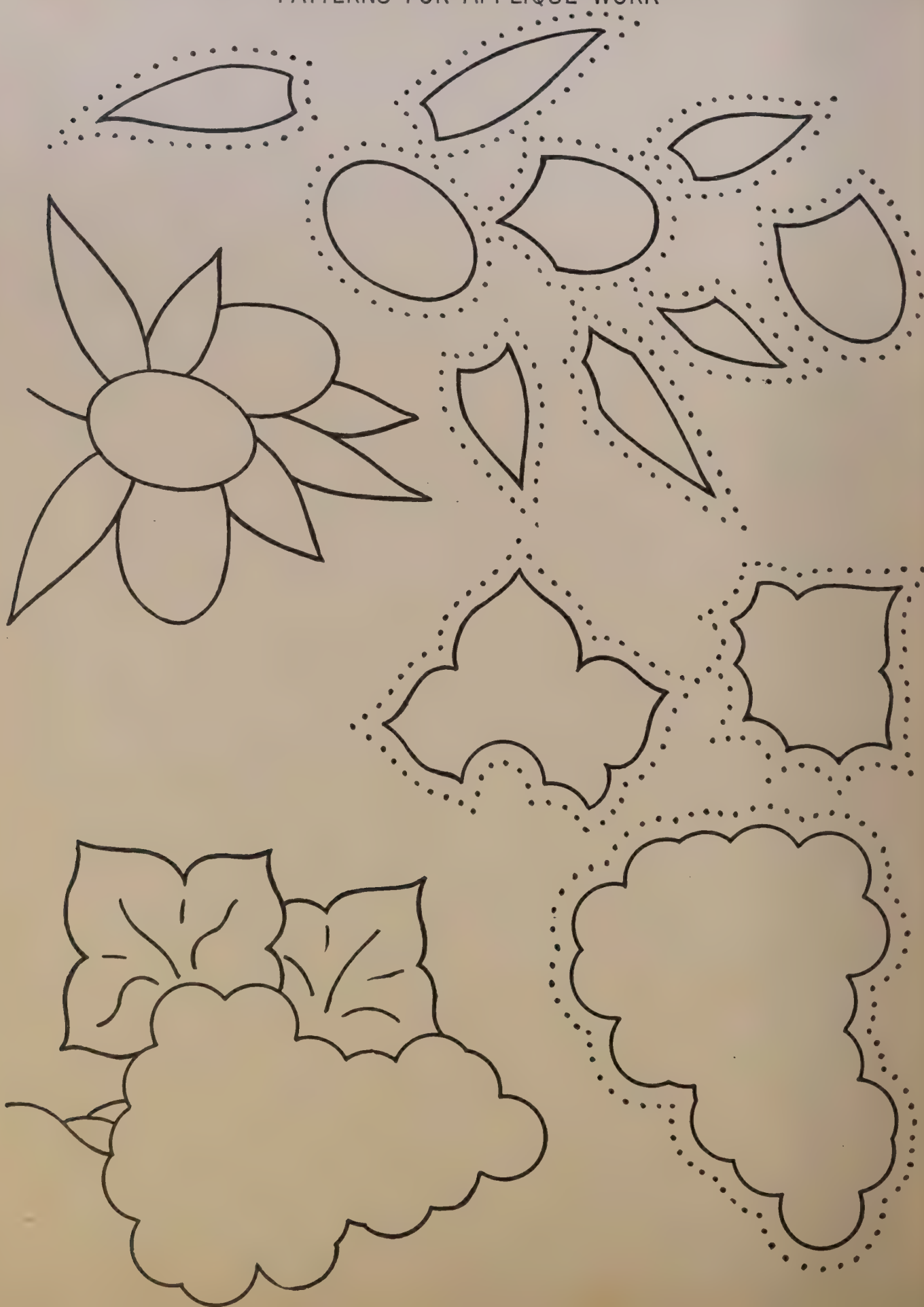
WATER LILY PATTERN

PATTERNS FOR APPLIQUE WORK

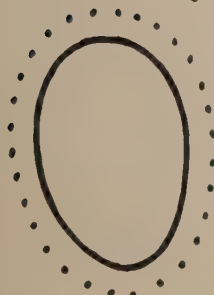




## PATTERNS FOR APPLIQUE WORK

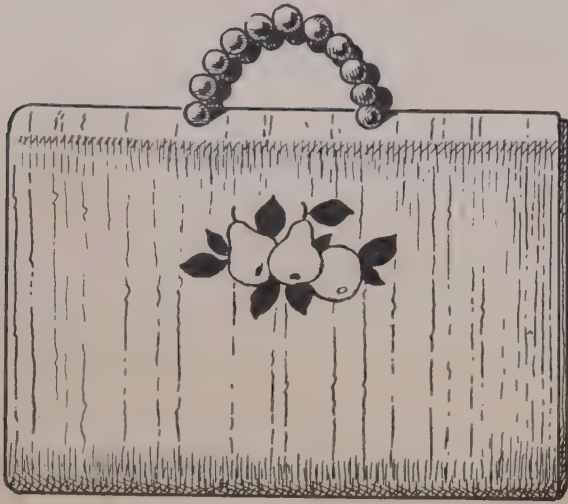


PATTERNS FOR APPLIQUE WORK

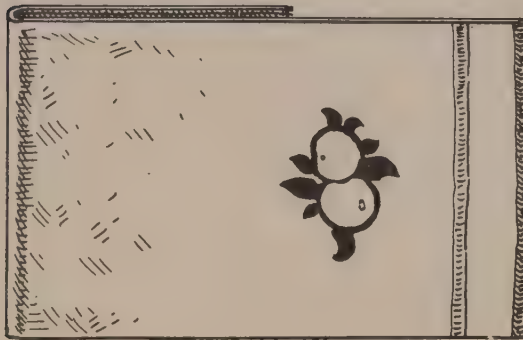




# PATTERNS



SHOPPING BAG



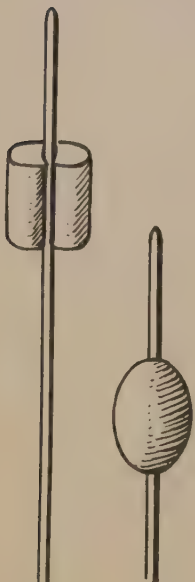
TOWEL



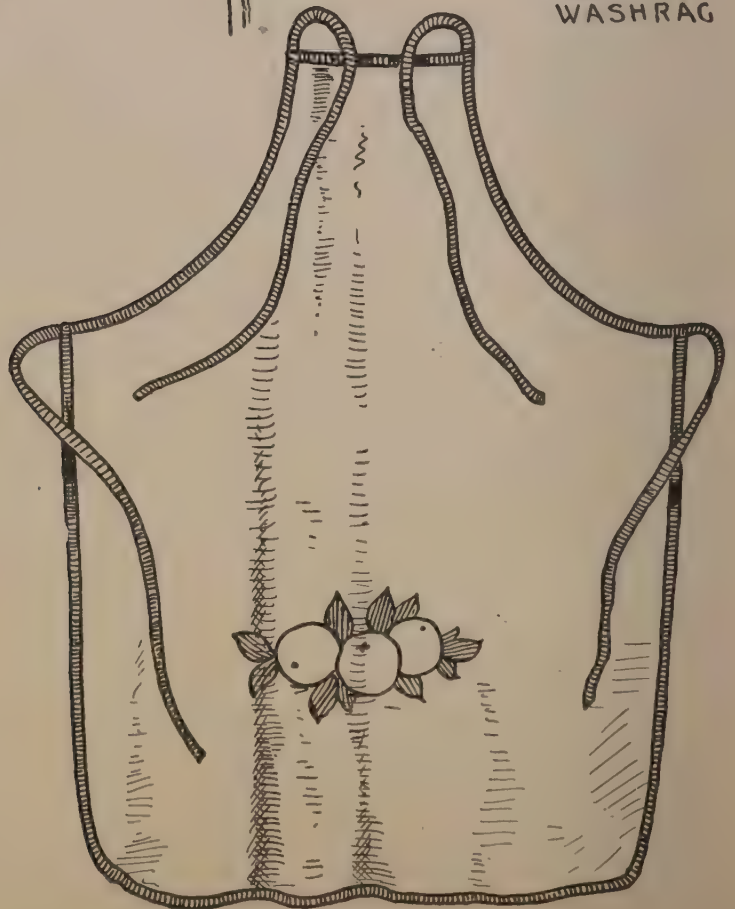
CHRISTIAN FLAG



WASHRAG

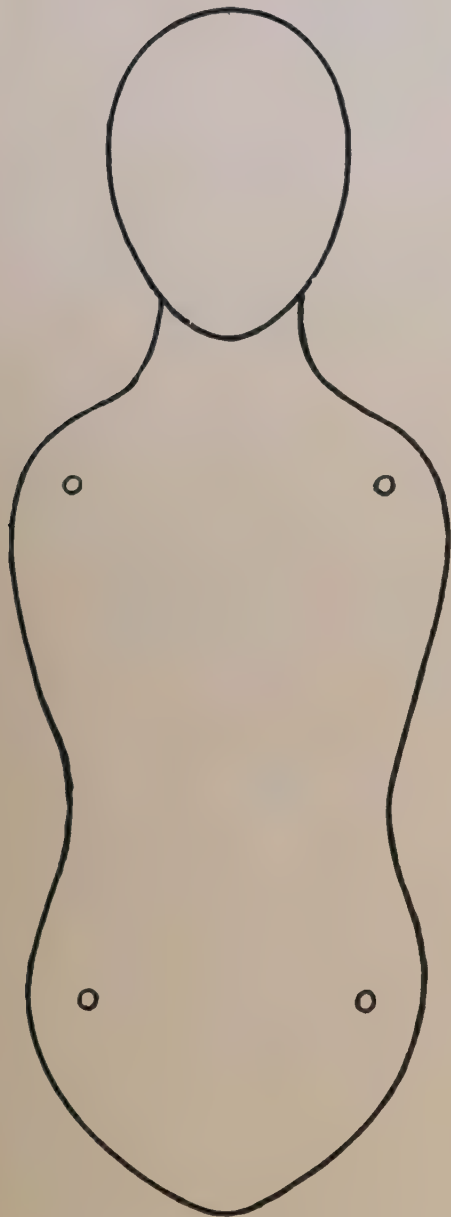


METHOD OF MAKING  
SEALING WAX  
BEADS.

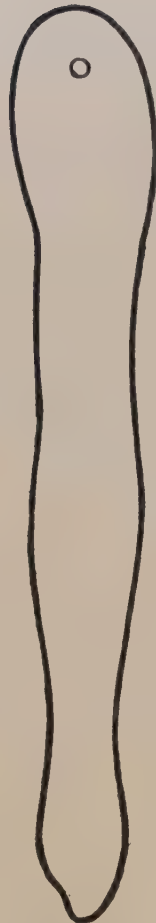


APRON

# PATTERN FOR DOLL TO CUT OUT OF WOOD



TO PASTE ON  
PATTERN



ARM  
ONE RIGHT  
ONE LEFT



LEG  
ONE RIGHT  
ONE LEFT



Sandals



## PATTERNS FOR BOYS' HANDWORK



PATTERNS FOR BOYS' HANDWORK

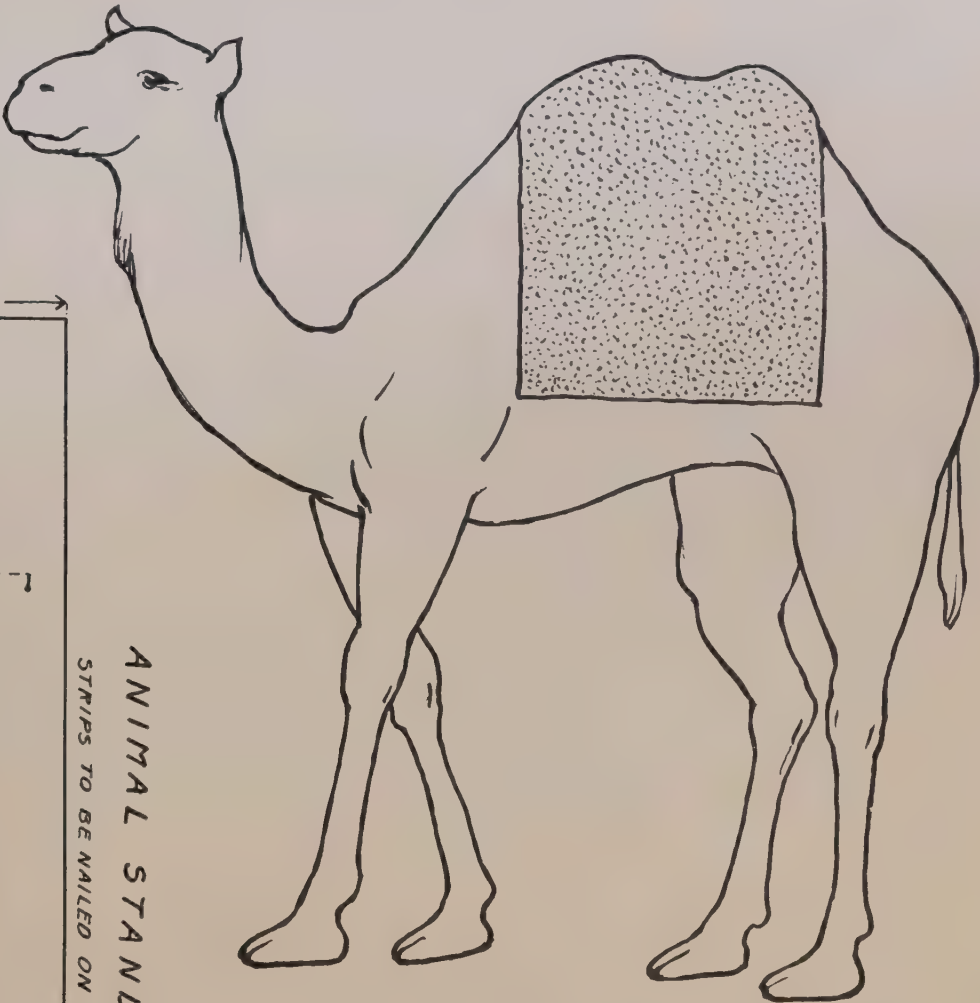




## PATTERNS FOR BOYS' HANDWORK



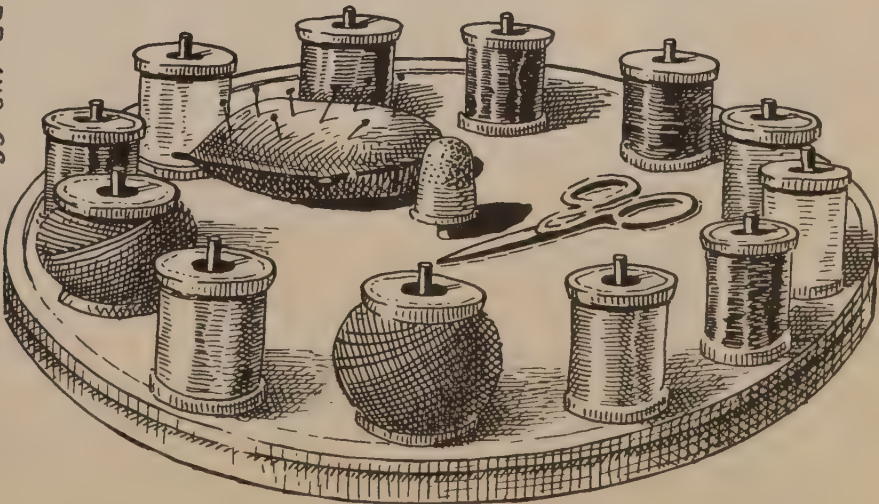
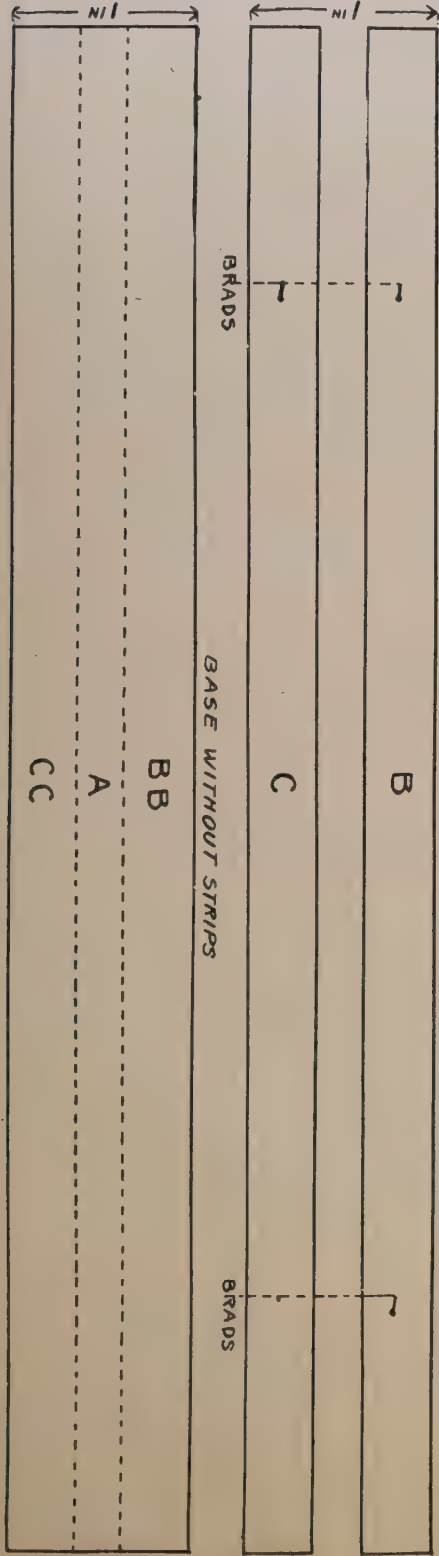
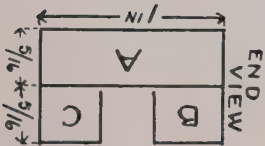
PATTERNS



MATCH STRIKER

ANIMAL STAND

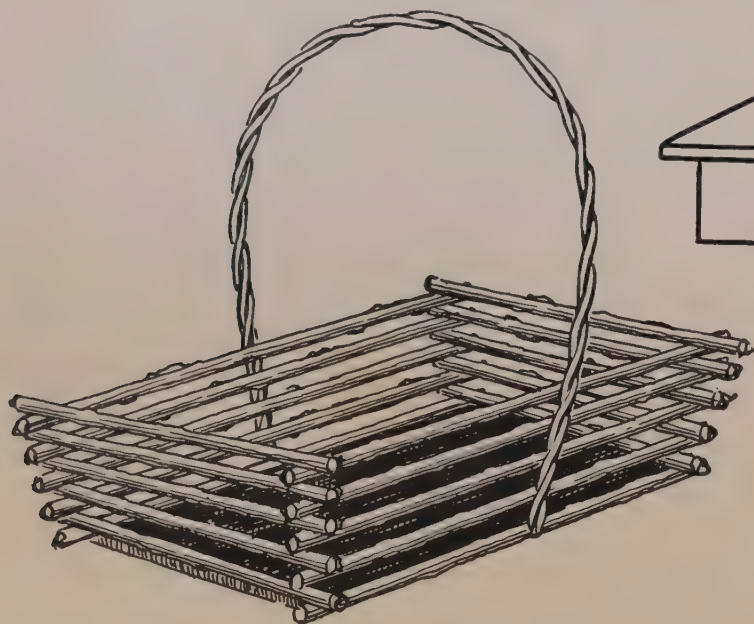
STRIPS TO BE NAILED ON BASE. MARKED BB AND CC



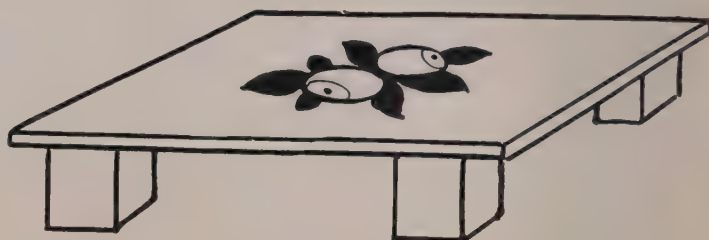
SEWING KIT



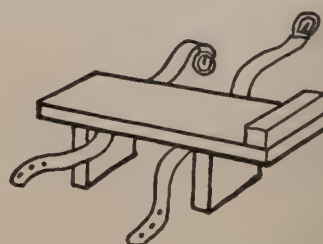
## PATTERNS



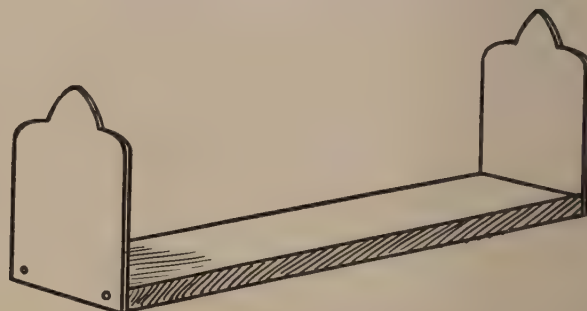
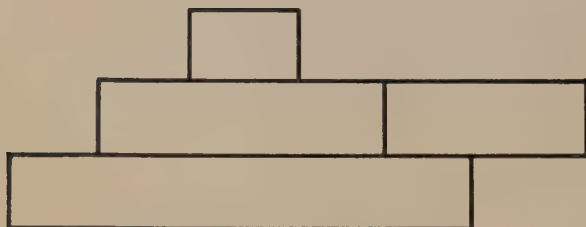
BASKET



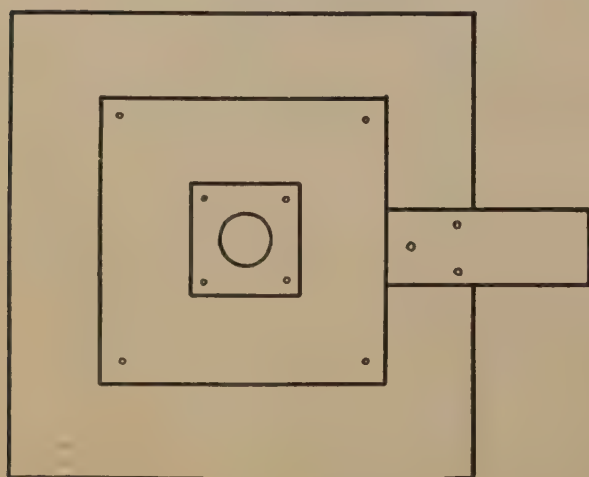
COASTER



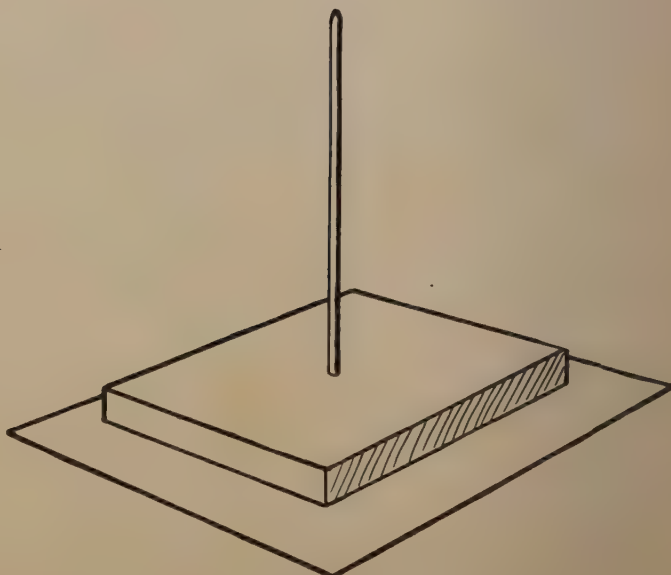
STILTS



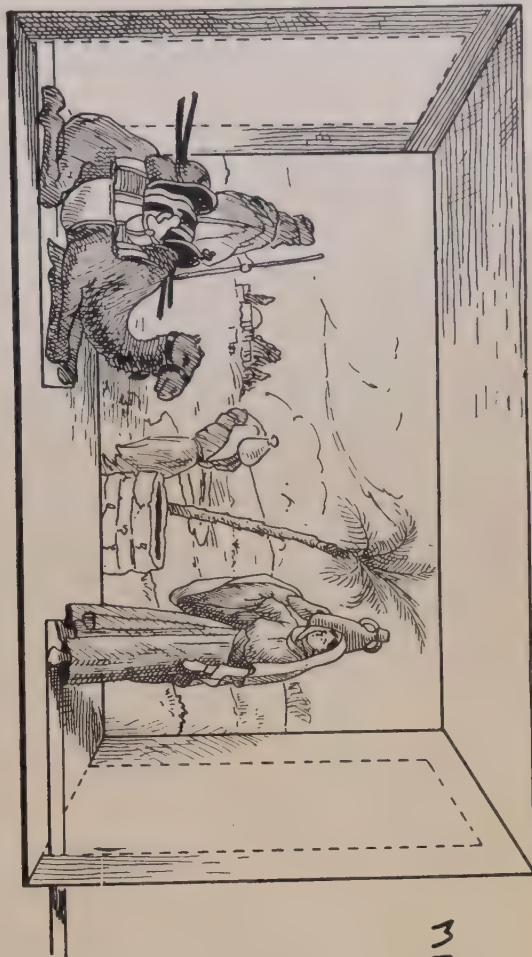
BOOK RACK



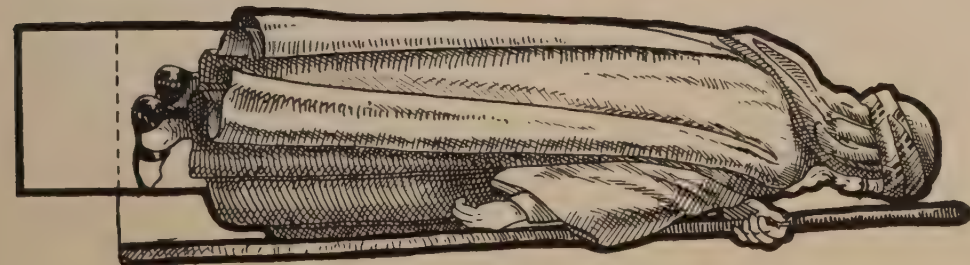
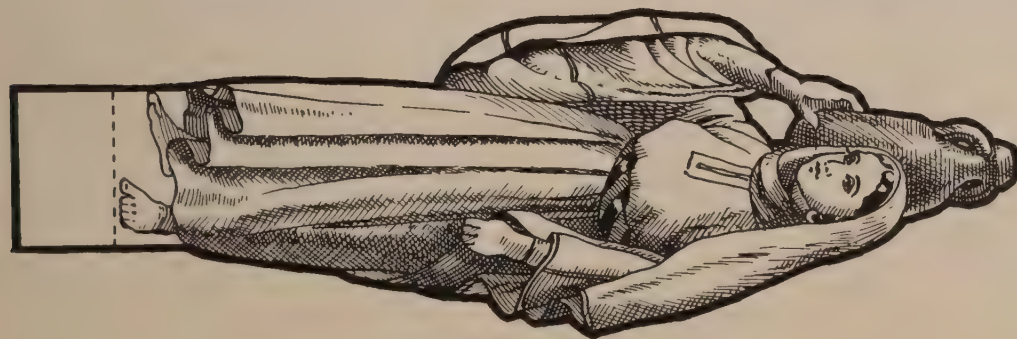
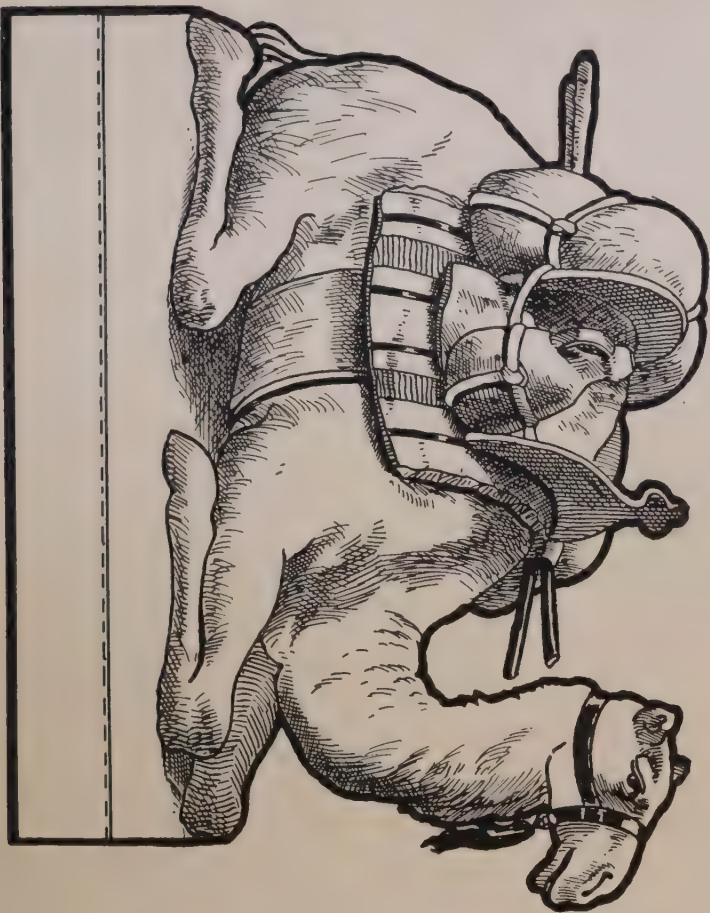
CANDLE STICK



BILL FILE

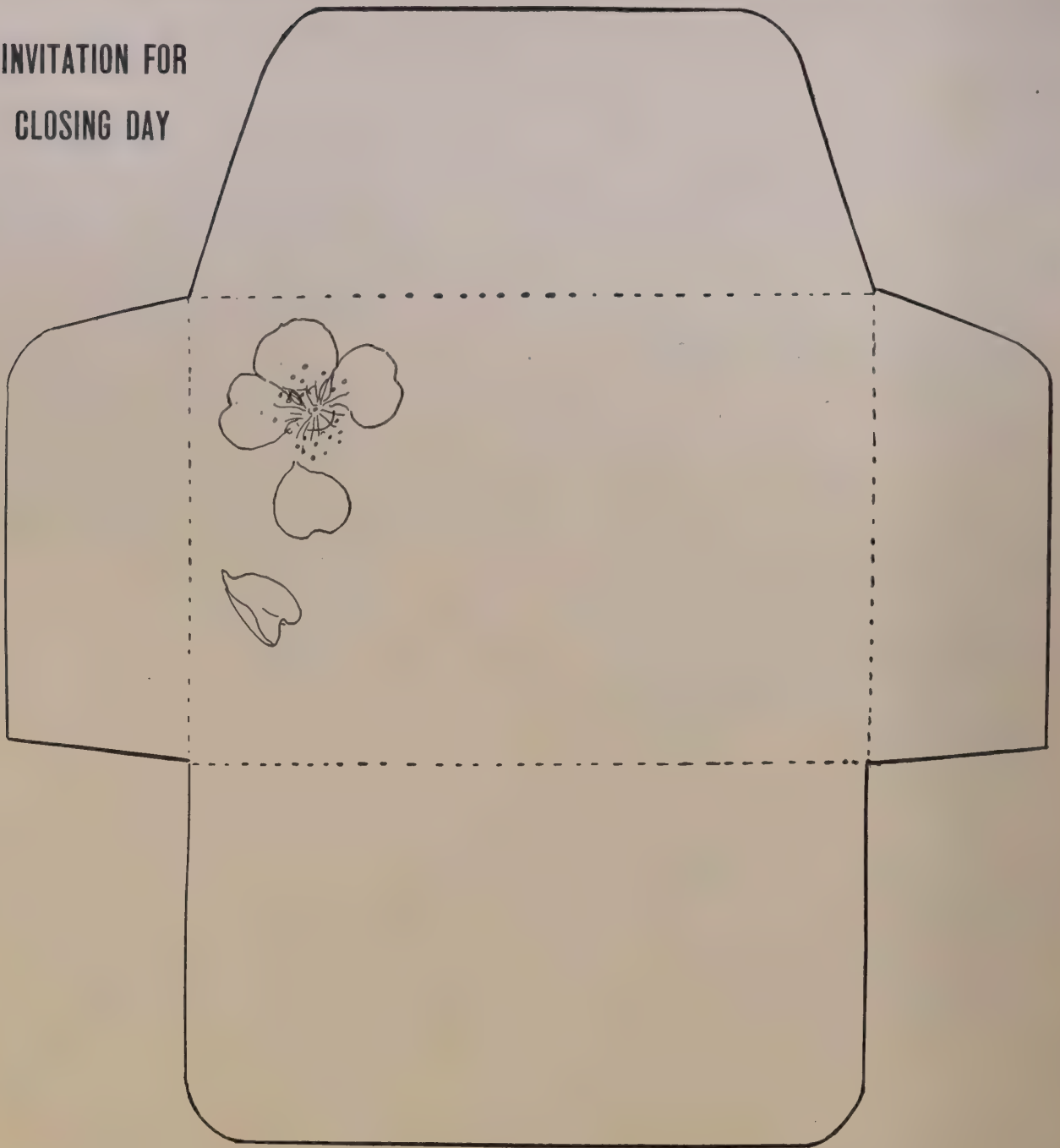


MARIONETTE THEATER





INVITATION FOR  
CLOSING DAY



Place on fold.

## NOTE BOOK COVER DESIGNS

# EPIC OF THE HEBREWS

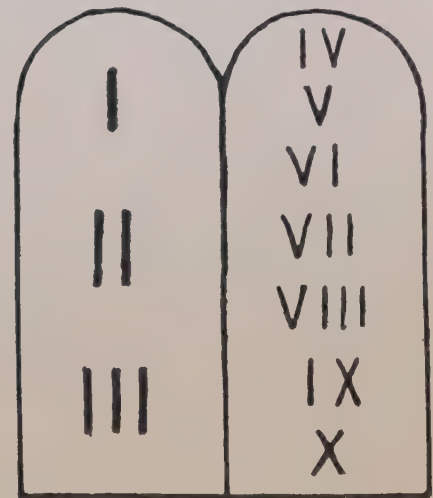
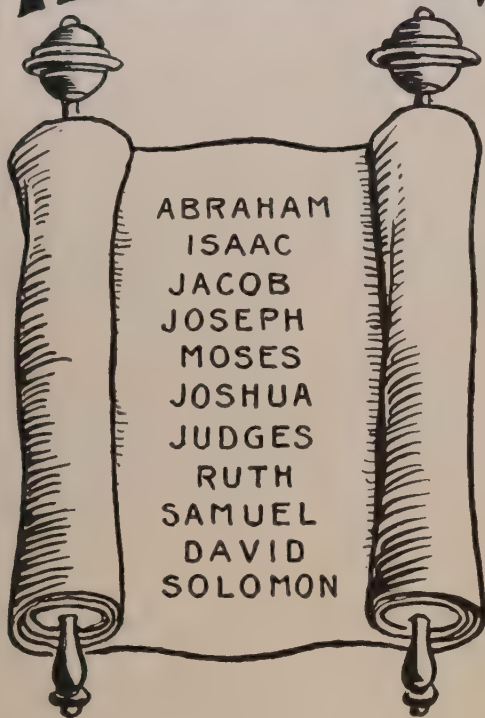


TABLE OF  
TEN COMMANDMENTS



STAR OF THE  
TWELVE TRIBES



PROMISED LAND











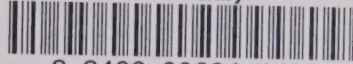








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